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# The Outlook of Missions



VOLUME XXI

DECEMBER, 1929

NUMBER 12

## *Christmas at Bethlehem*

○ little town of Bethlehem,  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

○ holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in;  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
○ come to us, abide with us,  
Our Lord Emmanuel.

—PHILLIPS BROOKS.



# WEEK OF PRAYER FOR THE CHURCHES

January 5-11, 1930

THE year 1930 will be significant beyond any year in the recent history of the Christian Church. Most of the denominations are uniting to observe the nineteen-hundredth anniversary of Pentecost—the advent of the Holy Spirit. *“If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?”*

The *special topics* for this *Period of Prayer and Praise* are as follows:

Sunday—Christian Unity.

Monday—Thanksgiving and Confession.

Tuesday—The Church Universal.

Wednesday—International Friendship and Co-operation.

Thursday—Foreign Missions.

Friday—Family, School and University Life.

Saturday—Home Missions.

May we urge upon all our members during the Week of Prayer to unite in a deeper consecration than ever before and give themselves to the supreme task which Christ has laid upon His Church to be “the light of the world and the salt of the earth.”

With Best Wishes For Christmas Cheer

And A New Year Full of Blessing

IS SENDING YOU

**The Outlook of Missions**

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE REFORMED CHURCH IN THE UNITED STATES.



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Let us now go unto Bethlehem, and see this thing which has come to pass,  
which the Lord hath made known unto us. —St. Luke 2:15

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Star of the East, show us the way  
In wisdom undefiled  
To seek that manger out and lay  
Our gifts before the child,—  
To bring our hearts and offer them  
Unto our king in Bethlehem!

—EUGENE FIELD.

Peal forth, O chimes, at home, abroad,  
The marvel of His birth:  
Proclaim the glory of the Lord,  
Good will and peace on earth!

—CHARLES NEVERS HOLMES.

"The oldest salutation of man is, 'Peace be to this house.' We echo it today in our greetings of good will and declare by it again that peace is the goal of days of strife, the reward of days of labor and the sure evidence of human happiness."

Not the Christ in the manger,  
Not the Christ on the cross,  
But the Christ in the soul  
Shall save that soul  
When all but love is loss.

—KATHARINE LEE BATES.

"May the glad tidings of Thy grace in Jesus Christ soon be proclaimed throughout all the world, to the praise of Thy most holy name!"

Hush thee, hush thee, Jesus, Lord,  
Stay of all that art:  
Thou the happy lullaby  
Of my heart!

"Peace is found not in the rocky eddies of the stream of life, where we fight for foothold and set up brief monuments to pride and ambition, but in the quiet current that bears us all to a far haven."

Only a movement with the fervor of a religion can capture youth, and yet youth everywhere is challenging religion.

—KENNETH MACLENNAN.

An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity.

—ROBERT LOUIS STEVENSON.

While thus, apart from toil, our souls pursue  
Some high, calm, spheric time, and prove our work  
The better for the sweetness of our song.

—ELIZABETH BARRETT BROWNING.

Art is a necessity of the full life, and the recovery of beauty in the common things of every day, furniture, cups and saucers, clothes, buildings, is one of the most urgent tasks of our generation.

—HUGH MARTIN.

I wonder that God is not saving:  
Age after age He will give  
Lessons to stone-hearted statesmen,  
That love is the way to live!  
—The Churchman.

The needed help from Him who is not slow  
To answer, even tho' we have profaned  
His brighter gifts, but finds within increase  
Of that which, in the morning, bringeth peace.

—LEIGH MITCHELL HODGES.

The house of my soul is, I confess, too narrow  
for Thee; do Thou enlarge it, that Thou mayest  
enter in.—St. AUGUSTINE.

So greet with cheer each untried year,  
Nor fearsome doubtings heed:  
The Father will provision make  
For every time of need!  
—FRED SCOTT SHEPARD.

"For the darkness shall turn to dawning,  
And the dawning to noonday bright,  
For Christ's great kingdom shall come on earth,  
The kingdom of love and light."

---

## The Prayer

**O** GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ,—Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our judge—Amen. Book of Common Prayer.

# The Outlook

VOLUME XXI  
DECEMBER, 1929  
NUMBER 12

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## *The Gospel of Jesus for a World in Sin*

ALLEN R. BARTHOLOMEW

ST. PAUL gloried in the Gospel of Jesus Christ because it is the power of God unto salvation to every one who accepts it. Who can fathom its depth or scale its height? All the descriptions given of it in the Bible do not fully reveal its meaning. "The gospel of His grace," because it flows from the free love of God. "The gospel of His Kingdom," as it treats of the kingdom of grace and glory. "The gospel of Christ," because He is the author and subject of it. "The gospel of peace and salvation," as it promotes our present comfort and leads to eternal glory. "The glorious gospel," as in it the glorious prospects of God are made known. "The everlasting gospel," because of its origin in the mind of God is permanent in time and affects eternity. It is a gospel fit for an angel to proclaim, but this treasure is also given unto us, who are but earthen vessels.

What, then, is the Gospel? It is good news—glad tidings of great joy. An angel was the first herald of the gospel from heaven to earth in the message on Christmas morn. "Fear not; for behold I bring you good tidings of great joy which shall be to all people." And the heart of the gospel is: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

There is no other gospel for sinful man. Scholars have vied with one another in all ages in trying to interpret the gospel for their own age, but with what success? We all remember the books, with the titles, "Gospels of Yesterday" and "The Gospel for an Age of Doubt," but to what profit? Gospels of yesterday—how many there

have been of them! Where are they today? How quickly the world outgrew them. You can buy a copy for a dime in any second-hand book store. There is only one *eternal* gospel, and that is the gospel of Jesus Christ.

Why is the gospel everlasting? Two brief answers will suffice. It is a message *for all men* and it is a message *all men need*. Gospels of yesterday are those which appeal to single tribes, or single countries, or single tongues, or select classes or special times, but they are not adaptable to the people of every age and in all the world. The glory of the gospel of Christ is that it supplies every need whether people live in ancient or modern times, whether they are rich or poor, wise or ignorant. It satisfies their longings as nothing else can do.

"Tell me the story slowly  
That I may take it in,  
That wonderful redemption,  
God's remedy for sin."

"The three great watchwords of the gospel—the soul, sin and eternity—which it is uttering continually wherever its voice is heard at all, are enough to show why it is an everlasting gospel.

"We've a message to give to the nations,  
That the Lord who reigneth above,  
Hath sent us His son to save us,  
And show us that God is love."

The message of the Church to the world is, and must always remain *the Gospel of Jesus Christ*. The gospel is the joyful



message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ. Because He is the gospel, it is the only message to be voiced in the world. We do not need a modern gospel any more than we need an ancient gospel. The eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently as in the past, so also in the present, the Gospel is the only way to salvation. It is God's power unto salvation to every one that believeth. The preacher who does not give the central place in his sermon to the living Christ has no saving message for lost souls. It was never more imperative and urgent than in the mental strain and uncertainty of the present age.

The trouble with mortal man is, that he is not capable of grasping the fullness of God that filleth all in all, and as a result we have only partial views of Christ. In every age, the Schools of the Prophets have put a new theological garb on Jesus, and this has led to endless controversies in the Church of God. Let us thank God that we do not need to rest our faith on what men think of Christ. We believe Jesus was the Son of God and the Child

of Mary, that He came into the world to seek and to save the lost, and that He ever liveth to make intercession for us. In His presence we can feel the touch of God, and divine power enters into the soul, as we realize it, in partaking of the most blessed Sacrament of His body and blood. "Abide in Me as I abide in you, and ye shall ask what ye will, and it shall be given unto you." If you want to be a happy Christian, believe more with the heart and reason less with the mind. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

"Tis the weakness in strength that I cry for!

My flesh that I seek. In the Godhead! I seek and I find it.

O Soul, it shall be

A Face like my face that receives thee;  
a Man like to Me

Thou shalt love and be loved forever; a  
Hand like this hand

Shall throw open the gates of new life  
to thee!

See the Christ stand!"

### *New Year Delayed by One Month*

*Large Proportion of Agricultural Population in Japan Prefers to Keep to Old Calendar Because of Seasonal Activities*

THOSE living in the heart of the city are little aware of the fact that the New Year season has just begun for a majority of the Japanese people. For a great proportion of the agricultural populace of Japan, the year ended last night, and the New Year season set in this morning. Practically all of the rest of the agricultural or rural communities will observe another New Year season beginning February 10.

It is difficult for city dwellers to appreciate the magnitude of these two New Year seasons unless they are faced with figures showing that Japan is an agricultural nation and that the agricultural population constitutes 70 per cent of the people.

One hour's ride from the heart of the city will find villagers in a suburb cele-

brating New Year this morning. Children are playing battledore and shuttlecock in their holiday clothes. The cheerful greeting of "Omedeto" (Happy New Year) is heard at every turn as farmers and their wives meet on the village roads. Here an old-fashioned New Year is observed with a sentiment truly in keeping with the spirit of old Japan.

*Here is Mochi Also*

In the country as in the city *mochi* (rice cake) is the most important delicacy to enliven the New Year celebration, just as the turkey dinner plays an important part on Thanksgiving Day in America. Although the variety of food relished in the farm districts at New Year time is limited, farmers usually have enormous amounts of *mochi* prepared for the season to last for months. Unlike the city



people, farmers make *mochi* themselves by helping one another. It is for this reason that the product is much more genuinely *mochi* than that manufactured by cake makers for the city people.

In the city *mochi* is made by rice shops and cake stores during the year-end commotion, and delivered to the customers. It is often made by steam or electric power. This takes away all the homely sentiment associated with the life of the people for centuries in *mochi* making. In the country, however, this sentiment is still dearly cherished and the farmyards have been the scene of joyful demonstrations during the last week.

In Naka-arai village, Tokyo suburb, for instance, the pounding of *mochi* was heard almost every night during the last two weeks. When nightfall comes, about 15 farmers assemble in the front yard of a house to help make *mochi*. Glutinous rice in several large kegs is steeped in water in readiness for the steamer. While the rice is being steamed, a large bonfire is built and tea and cakes are freely served to the farmers by the housewife. All these farmers take an immense pride in their skill in executing a particular part of the work of making *mochi*.

#### *Work Lasts All Night*

*Mochi* making goes on all night and the farmers keep on singing the song of *mochi* making as they pound the steamed rice. At midnight, piping hot home-made noodles or *soba*, is served to the helpers. When the work is finished in the morning, the workers discuss the next place at which they may help in *mochi* making.

Farmers are unwilling to observe the New Year according to the Gregorian calendar because of the fact that their work is adjusted to the time-honored custom and tradition handed down to them by their ancestors. The New Year season, according to the modern calendar, is a busy time for farmers, as they have to dispose of their crops.

"We have so much to do at that time," said one of the villagers. "Radishes have to be pickled and fertilizer must be put on various plants. As the frost raises the earth, we must see to it that sprouts are not injured at their roots. When we have

all this work to do, we simply cannot enjoy the New Year season. All these things are done now, so we are now ready to take life easy and we feel we are entitled to enjoy the season to its fullest extent."

#### *Is Hard to Reconcile*

The New Year season that set in this morning is known as "*hitotsukiokure*" or "New Year Delayed by One Month." The other New Year season that begins with February 10 is called "*kyu-no-shogatsu*" or the "New Year According to the Old Calendar." This difference in the time of New year observance is said to have come according to the difference in the nature of products in different districts. There are many districts in the neighborhood of Tokyo which observe the season according to the lunar calendar. Koremasa, a silkworm-raising village, in a suburb of Tokyo, is one of the places that observes New Year on February 10.

The general encroachment of city people into the country creates a curious situation at the New Year season. The city people who have chosen to live in rural districts observe New Year according to the Gregorian calendar. They live side by side with farmers and when New Year comes it is natural for them to say "*Omedeto*," but they refrain from saying it to the farmers in the neighborhood and the latter somewhat avoid meeting the newcomers on the street. Their circumstances and interests at the moment are so divergent that they often find the situation rather awkward.

The tragedy in observing New Year at this time is that children on the farm have to go to school. As school affairs are regulated according to the Gregorian calendar under the supervision of the Ministry of Education, the children are not allowed to skip school at their New Year time.

There is a national movement to make a new adjustment to bring about a unity in the observance of New Year. The fact that the country is split by the observance of two calendars, the promoters of the movement declare, is a glaring sign that the industrial and social conditions of the nation are still far from being adjusted to a modern way of living.

The Federation for Reform of Living Conditions has been conducting a campaign, urging the importance of emphasizing to a greater degree *Kigensetsu*, the anniversary of the founding of the Empire, on February 11, instead of New Year's Day. The leaders of the organization insist that the observance of the New Year according to the Gregorian calendar should be limited to one day, and that the

long vacation, games and other interesting customs of the season should be shifted to the season of *Kigensetsu*. This arrangement would bring national unity in the observance of New Year's and at the same time would emphasize the *Kigensetsu* celebration. It is maintained that the scheme is feasible because the city people are smaller in number and more progressive than the country folks.—*The Japan Advertiser*, Tokyo, February 1, 1929.

### *Present Indian Mission Work*

NO accurate census of the Christian Indian population has ever been made. The best available statistics can be nothing more than estimates. The Bureau of Catholic Indian Missions estimates the Roman Catholic Indian population at about 100,000. The twenty-five Protestant denominations interested in Indian Missions estimate that their members and adherents number about 80,000.

It may be legitimately assumed that the missionaries from whose reports these figures are derived are not likely to underestimate the number of their adherents, and it appears reasonably accurate to say that there are from 60,000 to 100,000 Indians who are citizens of the United States, environed by Christian civilization, neighbors of avowed Christian white citizens, within comparatively easy reach of Christian churches, but who are to all intents and purposes still pagans.

There is nothing especially surprising in these figures. Something like the same proportions probably exist in the white population of the United States. Probably not more than two-thirds of the white people can be legitimately included in the membership of the Christian churches.

Nonetheless, when one considers that Missions among the Indians have been carried on for more than three centuries, that practically all of the tribes have been and are reached by the missionaries, that there are at this moment 851 organized mission stations maintained in the Indian country, that Congress has frequently given tangible evidence of its appreciation of the missions by the passage of numerous special acts which have conveyed to church organizations the lands occupied by their missions, schools and churches, it is a bit disconcerting that so large a proportion of the Indian population has still to be classified as "unreached."

The Board of Indian Commissioners, ever since its inception in 1869, has manifested keen interest in the missions and generous appreciation of the efforts and sacrifices of the missionaries in the Indian field. The annual reports of the Board have never ceased to urge that Christian teaching and the upbuilding of Christian character are not only fundamental requirements but practical necessities in any plan of action designed to hasten the progress and development of the Indian wards of the United States and their absorption into active and serviceable citizenship.

—From "*Christian Missions Among the American Indians.*"

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*I find that I cannot do without THE OUTLOOK OF MISSIONS. I find such pleasure in reading it.*

MRS. M. E. SCHWARTZ, Bethlehem, Penna.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

---

*Come, blessed Lord, bid every shore  
And answering island sing  
The praises of Thy royal name,  
And own Thee as their King.*

*Bid the whole earth, responsive now  
To the bright world above,  
Break forth in sweetest strains of joy  
In memory of Thy love.*

## **Death Removes Member of the Board of Home Missions**

Elder Frederick C. Brunhouse, of Philadelphia, a member of the Board of Home Missions for twenty-one years, died October 29th, aged 64 years. Mr. Brunhouse was born in York, Pa. In his young manhood he came to Philadelphia as the manager of a manufacturing concern. Subsequently he studied law and entered actively upon his profession in 1904. Having been confirmed as a member of the Reformed Church he identified himself with Heidelberg Reformed Church, Philadelphia, and at once assumed a place of leadership. He was director of music and served as an elder of the church for many years and frequently represented his congregation at Classis, Synod and the General Synod. At the meeting of the General Synod at York in 1908, he was elected as a member of the Board of Home Missions and was re-elected for successive terms. He was appointed a member of the Executive Committee of the Board and Chairman of its Finance Committee. For a number of years he also served as the Attorney for the Board.

Mr. Brunhouse was faithful and loyal in everything he undertook. A man of strong and sterling character he became the trusted advisor of many. His judgment was always sane and sound. He had intimate knowledge of the many-sided problems of the Board and freely gave of his time and talent to their solution. At the recent meeting of the General Synod he was appointed a member of the Spe-

cial Committee of Twenty-one on the matter of Church Union.

His last service for the Board of Home Missions was his attendance upon the meeting of the Executive Committee at Pittsburgh, Pa., on October 10th and 11th. The night upon his return home from that meeting he was seized with an attack of angina pectoris which resulted in his death on October 29th. Funeral services were held from his residence, 4810 Morris Street, Philadelphia, on the evening of October 31st, and interment was made the following day at York, Pa.

The Reformed Church has lost one of its most prominent and most efficient and most devoted laymen. His interest in the work of the Church was intent as well as intelligent. His place of leadership will not be easily filled. "He was a good man, full of the Holy Ghost and of faith."

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ELDER FREDERICK C. BRUNHOUSE



### Notes

THE Men's Fellowship Club of Grace Mission, Buffalo, New York, of which Rev. J. Wallace Neville is the pastor, has been challenged by the worth of the program of the Church. This is "Know Your Own Church Year" with them and each month there will be presented some outstanding piece of work championed by the Church. Another element of the monthly program will be the presence of a speaker, who is an expert in some special line, to lead a half hour discussion.

\* \* \*

The Mission at Bellerose, Long Island, N. Y., has taken on new life under the leadership of its new pastor, Rev. Paul C. Scheirer. During the eight Sundays of September and October sixty new scholars were enrolled in the Sunday School, bringing the enrollment up to 105, with an average attendance of 85. Fourteen persons have united with the congregation, and the church attendance has greatly increased. Mr. Scheirer has a Catechetical Class of 17. The Fall meeting of Classis was held in this Church. It was well attended and was interesting and most helpful to the Mission congregation.

\* \* \*

Rev. C. M. Zenk, pastor of the Memorial Church, Madison, Wisconsin, reports that the student work is developing very nicely. Eighty Reformed Church students are enrolled at the University of Michigan this year. A homecoming service was held for them recently and the church was crowded.

\* \* \*

October was anniversary month in the Kannapolis Charge, North Carolina. The pastor, Rev. L. A. Peeler, celebrated the 10th anniversary of his pastorate, the St. John's congregation observed the 10th anniversary of its organization, and the St. Paul's congregation, the 43rd anniversary of its founding.

\* \* \*

The John Calvin Magyar Reformed Church which was recently organized in

Perth Amboy, New Jersey, has been meeting with marked success. The Missionary, Rev. George Tukacs, reports that every Sunday there are 250 people attending the church services, and on special days there are 500. A choir of 32 members has been organized. There are 107 children in the Sunday School. There have also been organized a Young People's Club with 59 members and a Bocskay Women's Club with 87 members.

\* \* \*

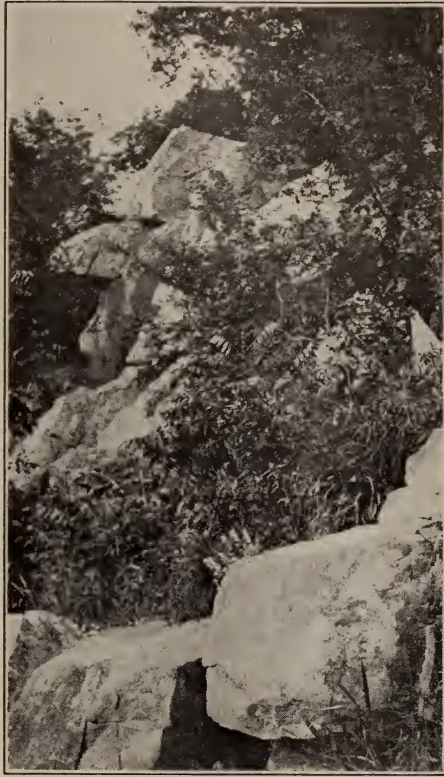
The work in the Corinth Boulevard Mission, Dayton, Ohio, is continuing to prosper under the leadership of Rev. Ben M. Herbster. The attendance has been increasing and 16 new members were received during the month of October, bringing the total gains since the beginning of the Classical year last May to 27. A monthly Church Night has been launched, which begins with a supper, followed by a period of devotion, an hour of fellowship and an address by some special speaker. Over ninety persons attended the first of these Church Nights and much enthusiasm was shown.

\* \* \*

The Bausman Memorial Mission, Wyomissing, Pa., Rev. D. B. Clark, pastor, installed a pipe organ which was dedicated Sunday, October 20th. The dedicatory sermon was preached by Rev. William F. DeLong, D. D., Field Secretary of the Board of Home Missions. On the evening of the day of dedication an organ recital was given by Prof. William Craig Schwartz, A. A. G. O., organist and choirmaster of the Oak Lane Presbyterian Church, Philadelphia. Both services were very largely attended by members and friends of the congregation. The organ was built by Mudler-Hunter Company, Philadelphia. It adds very much to the physical equipment of Bausman Memorial Church. The organ was dedicated free of debt, the money having been raised among the members and friends of the congregation.



### *Dr. Bolliger Uses His Camera*



"OLD PETE"

Dr. T. P. Bolliger, of Madison, Wisconsin, Superintendent of the Department of the Northwest, visited this past Summer many of the Missions under his care and took pictures of various kinds. He expects soon to have pictures of all his Mission churches. This month we are going to show you seven of the photographs which he took in the State of Wisconsin, and in order that you may know just what they are we will give a brief description of them.

About 150 feet from the Winnebago Indian School at Neillsville, Wisconsin, is a rock formation which is most peculiar. The quick eyes of the Indian children discovered the resemblance to a man's face and soon had a name for "him." So here we have "Old Pete," watching the Black River, hearing the merry gurgling of its waters, listening to the laughter of the children. Dr. Bolliger says that the reason "Old Pete" has such a merry grin on his face is because he never before saw a preacher point a camera at him.

We just can't resist showing you a picture of the animals that make Wisconsin famous. Three-fourths of all the milk, butter and cheese produced in the United



A RURAL SCENE IN WISCONSIN



FOUR HOME MISSIONARIES OF  
MILWAUKEE CLASSIS



PARSONAGE OF THE BARNEVELD  
CHARGE, VERONA, WISCONSIN

States is produced in the State of Wisconsin. It takes the next ten States with the highest production to equal Wisconsin.

When Milwaukee Classis met in June at Monticello, Wisconsin, Dr. Bolliger was fortunate in finding 4 out of the 20 Missionaries in the State, standing together, so we are privileged to show you Rev. Paul Olm, of Fredonia, Wisconsin; Rev. Calvin Zenk, of Madison, Wiscon-

sin; Rev. Carl Flueckinger, of Belleville, Wisconsin, and Rev. H. Lehmann, of Verona, Wisconsin.

On September 15th the Mt. Vernon congregation of the Barneveld Charge, held its Missionsfest, and we think that Dr. Bolliger snapped a splendid picture of the congregation, on a slope beside the church. After this picture was taken a meal was served and then another service



CONGREGATION OF THE MT. VERNON CHURCH AT THE MISSION FESTIVAL



was held in the afternoon. The pastor of this Charge, Rev. H. Lehmann, lives at Verona, where he has a beautiful parsonage, with an immense yard. We are told that he has a very wonderful garden with as fine a display of flowers as one would wish to see. The church at Mt. Vernon is a very substantial brick edifice and the picture shows Rev. and Mrs. Lehmann sitting on the steps with two of their children.

We are also glad to show a picture of one of the best arranged and equipped Missions in the Department of the Northwest—the Ebenezer Mission at Sheboygan, Wisconsin, whose pastor is Rev. E. H. Opperman.

B. Y. S.

### *Wisconsin*

THE early story of Wisconsin is embraced in that of Michigan, with which it was identified until 1836, when the territory of Wisconsin was formed. Twelve years later, in 1848, it became a State, being the 17th in order admitted under the Constitution. Home Missionary work began with the organization of the Territory, and received a marked impulse in 1840, by the horseback journey of Stephen Peet, who began his own work at Green Bay in 1836, where he had established a church, which is among the first, if not the very first, organizations in Wisconsin.



REFORMED CHURCH, MT. VERNON, WIS.  
Rev. H. Lehmann, Pastor.

The missionary journey of Mr. Peet kept him in the saddle most of the time for six weeks, during which he covered 600 miles of travel and visited 31 different settlements. His course was southwest from Green Bay, following Fox River and the east shore of Winnebago Lake, to Fond du Lac and Frankfort, and finally led him to Madison, the young capital of the Territory. At this point he changed his course to the southeast, to take in Beloit, Racine and Milwaukee.



EBENEZER  
MISSION,  
SHEBOYGAN,  
WISCONSIN

Rev. E. H.  
Opperman,  
Pastor.

Two years before the organization of the Territory, the population was estimated to be about 10,000. In 1840, at the time of Mr. Peet's exploration, it had reached 30,000, and was increasing at the rate of 4,000 a month. The newcomers found homes chiefly in the southern and eastern counties, and nineteen-twentieths of them were from the Eastern States.

Mr. Peet's narrative was printed and widely read and for a time home missionary interest seemed to concentrate upon Wisconsin. Its climate was healthful; its rolling lands were beautiful and productive; its timber belts were favorable for home building; its extensive lake shore made it accessible, and only a short canal between Fort Winnebago and the Wisconsin River was needed to connect Lake Michigan with the Mississippi . . .

The Peet narrative . . . is full of surprises. One can hardly resist a rising sense of humor as he reads that "Beloit is a thriving village on the Rock River where are mills and several stores and a population of 250 and destined to be a place of considerable business." Racine gives promise also of being "a place of some importance, present population 250." As to Milwaukee, it is granted "to be a point of great importance, both in itself and on account of its influence on the interior with which it must be connected in its business in a thousand ways." "Geneva is a thriving little place," while "Madison (the capital) is a flourishing village" of less than 300 people, who have no church as yet, "but an interesting Sunday School in operation."

It is only thus by turning back a few leaves of history that we are enabled to realize the vast and rapid growth of a western commonwealth. To us, in our superior knowledge, these naive revelations bring a smile; but to the churches of the East, in 1840, the look was forward, and a rare exercise of faith had to

supply the substance of things that are so clear to the backward vision of these days . . .

The religious development of Wisconsin has been affected more than that of many Western States by the preponderance of foreign elements . . . Nowhere in the Northwest Territory has the leaven of the Kingdom proved more penetrating or productive than in the State of "The Wild Rushing River." . . .

We are impressed with the comment of Professor Turner, "The men and women who made the Middle West were idealists, and they had the power and will to make their dreams come true." The wilderness and forest which they subdued are crowned today with the populous cities they saw in their dreams, and their log cabins have expanded into the palatial homes of their early visions. Yesterday, a pioneer province, the Middle West is today the field of vast industrial resources . . . In this swift and unparalleled development what has saved the old Northwest from a vulgar, selfish, and utterly godless materialism? More than one reply to that question is possible; but it is no extravagance to claim that to a widely diffused system of education, and to consecrated Home Missionary endeavor, the escape has been primarily due. Clear and distinct among the ideals of the very earliest settlers were that of the school and the church, ideals which no dazzling mists of prosperity have ever obscured. The leaven of education and religion was faithfully hidden in the growing meal. Every schoolhouse built and opened has taught, from one generation to another, the value of mind over matter, and every church planted by home missions, has been the nucleus of that devotion to law, order, moral living, and patriotic virtue which are the chief characteristics of the people of the old Northwest.

---From "Leavening the Nation."

If you feel that you are disillusioned as to the possibilities of human nature and think that the idealism of Christianity is "bunk," I say to you in all earnestness that you do not begin to know human nature as Jesus Christ knew it. And yet, though He understood all the weaknesses and sins and follies of human nature as no one before or since has known them, He nevertheless believed in the possibility of redeeming that self-same human nature. . . . There is no pose so cheap as cynicism. I say to the one who assumes it, be sure your pose is not a smoke-screen because you are afraid of the demands that Christ will make on your life.—REV. E. H. ECKEL, JR.



### *Old Indian John Was Puzzled*

“**M**EBBE you understan’ ’em. You white man. Me no can. You see, me only poor old Injun John.” Honest old Indian John was puzzled.

You see, old John is 97 years old, at least, so he claims. “You count ’im up”; he says and tells me he was a strapping brave of 32 when he, in company with other Winnebago warriors, helped Uncle Sam put down the Sioux in 1863. “You count ’im up”.

Old John is a typical Indian character after the original stamp. Until recently, since the younger generation has provided for his transportation in a rattling second-hand Model T that needs more doctoring every time it makes a trip than John ever did, he always made his journeys to the mission on foot or on horseback, or, when willing to make concessions to extreme modernism, on an ancient sticklebacked buckboard drawn by two shaggy Indian ponies. He had come this morning to visit several grandchildren who are attending the mission school at Neillsville and had stopped at the office for a little chat.

You should know old John. Like the Indian of the old type, he works. Two or three years ago he was still able-bodied enough to track a deer all day or to bring home from a hunt a bag of rabbits or a brace of prairie chickens. He even now takes jobs with white farmers to clear “cutover” lands of brush at so many dollars an acre in order to earn an honest living. Only a short time ago, he told me he had used the proceeds of clearing several acres of brush to buy his son, almost 50 years old, a suit of clothes. “Frank, my boy, he need ’em” he explained and being a father it is surely his duty to provide for his children.

John is also honest, as generally are all the old Indians, who have not yet learned to take on more civilized ways. A pole leaned loosely up against the door-flap of a wigwam is enough to keep old John out any day. So far as locks and bolts are concerned, to keep John out, they never need have been invented. Often when in need, he comes to borrow money to buy provisions. He always comes back

bringing a few pennies at a time until the last cent is paid and no loan to John was ever lost. “Twinny sivin cent to pay,” he might say with a laugh and a wave of the hand when bringing an installment, “me come again putty soon.” He always does come back.

One of the remarkable things about old John is his memory, a memory rich in details of experience, some horrible, some amusing. Since he was six years old, when by “fraud and intimidation” the treaty of 1837 was made between his tribe and the American Government which was the means of robbing the Winnebagoes of the last foot of soil in their ancestral domain, old John has seen much of the ways of the world. And he remembers. He remembers, how every succeeding treaty with the white man left the Indian poorer and how every treaty, no matter how unjust, was always respected by the Indian and always violated and broken by the white man when it suited his whims. He remembers how his people were forced six times to forsake their homes before the onrush of the white man’s greed, homes that had been promised to the Indian and his children as a perpetual inheritance. He remembers too well the pathetic scenes in the settlements when the soldiers with guns and bayonets came to round them up to drive them away deeper into the western wilderness; how they had to forsake their tents and all their property and, with wailing and tears that availed nothing, take up the long trek in search of a new home, while the high-sounding promises of the white man which never came true rang in their ears. He remembers how as the result of one such forced journey over 800 of his people perished from disease and the rigors of the march; how through another such experience, when in the dead of winter, the soldiers of the white man suddenly appeared among them without warning and with a cruelty too horrible to relate, broke up homes and families, exercised every vicious trait of the white man’s fury upon their braves and women and children and drove them West, how in that one terrible winter

alone nearly 250 perished from exposure and starvation.

"Yes," said John and he laughed when he said it, "Big White Chief, he hold up shawl like this; promise fill 'em full money, if Injun go; Injun no work no more. Ha, Ha! Think white man lie! Mebbe. Me no git 'em money yet." The most remarkable thing about old John's memory is the lack of any great traces of bitterness.

"I am your friend," he tells me in his native tongue. "I always want my grandchildren to come to your school here in Neillsville. They must learn to live differently than we old folks do. We don't know anything. I tell them they must become like white people. You know, I guess all white people are not alike. Some are bad and some are not so bad. I have seen much in my life and when I look at a man's face, I can tell what he is. It seems strange, but I always can tell.

"Say," says he, "there is something I often wanted to talk over with you. You white people pray to God. I can't understand that. God is so great and so good, at least I think He must be, that I just would not dare to talk to Him. I feel it, I'm too bad right here," and he points to his open shirt front.

"Now you white people may be different. You do wonderful things that we Indians could never do. You write books and other men a thousand miles away and a hundred years hence can tell what you have thought in the secrets of your hearts. You build great houses as

high as the clouds. You build cities that float on the seas. You light your homes and streets with something mysterious, which one cannot see or handle. You speak over wires and your voices go through the air to distant places. You fashion wagons of iron that go of themselves. Your great trains thunder over the prairie on steel ribbons faster than any Indian pony ever sped, and you fly through the air faster than the swiftest bird. You do wonderful things. You are different. God has made you so. But when I think of some other things, I remember about white people, it seems queer how you can dare speak to God and how you can say God loves you."

For half an hour old Indian John listened while I tried to explain to him the merciful Fatherhood of God, His love to man and the infinite sacrifice His Son, Jesus Christ, brought upon the cross to prove His love and to deliver me and him from sin; how nothing so delights the Father's heart so much as when His erring children forsake their ways and return to Him; how He made us to be His own and to be with Him and how we can find no rest unless, claiming the merits of Christ, we come to rest in Him.

"Huh! Mebbe you understan' 'em. You white man. Me no can. You see, me only poor old Injun John."

Honest old Indian John was puzzled. And so am I, sometimes.

BENJ. STUCKI.

Neillsville, Wis.



KING OF THUNDER



JOHN STACEY

## *How the Indian School Developed*

AS most of the readers may know, the Indian Mission was started by the Sheboygan Classis, Synod of the Northwest, and for many years was carried on by this classis alone. Then appeals were sent out through the church papers for more help from the church at large. On March 27, 1917, the mission property was transferred to the Tri-Synodic Board of Home Missions and thus many more became interested in this work, because it was brought to their attention through Classes, Synods, etc. Up to this time day schools had been conducted most of the time at the mission station about 7 miles northeast of Black River Falls, Wis. However, it became clear that the day school could not be continued very long because many of the children had too far to walk and others could not come at all. Hence the beginning of a boarding school was made in 1917. With the very inadequate accommodations at hand, only 30 children could be taken and the following two years about 40 were admitted. This meant that 21 girls had to be crowded into two rooms, in size 12 x 12 and 12 x 14.

The undersigned has been more closely connected with this work ever since it became the property of the Tri-Synodic Board, for he has served on the Indian Committee ever since that time. During those days the school held its sessions in the chapel, and two little houses served as dormitories and dining room and kitchen. How Reverend and Mrs. Stucki lived through those years, with the Flu striking into that group, I cannot understand.

It became evident that larger and better accommodations must be furnished if the boarding school was to continue. This was discussed in the committee meetings. At first Reverend Stucki had the thought that a building costing about \$12,000 would be sufficient. This amount was to be raised without any special solicitation, but by prayer. Other questions came up for consideration, viz. "Shall we build at the old station or in Black River Falls or even at some other place?" Furthermore we would have to comply with the state building code, etc.

Then it became clear that we would need at least \$35,000 for a school and dormitory building.

In 1920 the Board reported to the Synods that the new property would most likely cost at least \$50,000.

A small farm at the edge of the city of Neillsville was bought because it was considered a very suitable place and because the city also gave a bonus for the new building. However, in the annual report for the year 1921, we read that the new building cost \$54,590.25. Since that time a new barn and other buildings have been erected which brought the investment in the Neillsville property to about \$70,000.

Although we have housed as many as 80 children one year, the building had not been intended to have more than 65 or at the highest 70 children and each year many had to be turned away. Furthermore, with the large number of children, we had not the necessary facilities in case of sickness.

Thus the W. M. S. G. S. came to our aid with an offer to erect a dormitory for girls. This was accepted and the new addition was erected this last year and was dedicated on November 17. Before the building was finished the school opened and at this time there are 96 children in the school.

Here we have now an investment of about \$125,000 in buildings and equipment. There is still a debt of \$13,100.00 which should be paid soon in order to save that interest for other purposes.

Since the Tri-Synodic Board has been changed into "The Department of the Northwest of the Board of Home Missions of the General Synod," the property has been transferred to the Board.

Any one wishing to know more about the Wisconsin Winnebago Indian and the Mission of the Reformed Church may have the booklet for asking. Write to the undersigned.

EDWIN H. VORNHOLT,

183 So. Clay Street,

Neillsville, Wis.



## *A Glimpse of Our Work in the Department of the Northwest*

REV. WM. F. DELONG, D.D., *Field Secretary*

A FEW months ago it was the privilege of the writer to assist in conducting a number of Home Mission Conferences in the Northwest. Great interest was manifested in all of these gatherings. The spirit manifested was sufficient to convince any one that we have a most devoted and loyal membership in that section of our Church. From facts obtained it was also very clear that that section is one of the great Home Mission fields for our denomination.

It is fertile soil for our Church for a number of reasons. First, a great many of the settlers in that part of our Church are Swiss who are "Reformiert von haus aus." They belong to us. They were born and reared in the Reformed faith in the fatherland. We are therefore taking care of our own, which is right and proper.

In the second place, because many of the people in that section are Reformed, which gives us a strong nucleus, for the sake of comity our Church should assume a large part in ministering to those people.

The territory covered by this department is very large, larger than that of any other. It covers sixteen states and three provinces of Canada. About ninety of our Missions are located in this territory. These almost ninety Mission congregations are scattered from Ohio to the Pacific Coast, and from Arkansas to central Alberta. The greater number of these ninety Missions are located within the bounds of the Synod of the Northwest. Most of the congregations in this section of our Church were started in the German language. Two hundred and eighty-four of the German congregations organized throughout the West and Northwest, received missionary support at some time. Two hundred and nineteen of these congregations are still found on the rolls of the Western Classes. This is a larger number of congregations than is found on the roll of the Northwest Synod today. These two hundred and nineteen congregations are scattered throughout the Synod of the Northwest, Mid-West

and Ohio Synods. From these facts one can see at a glance the fertility of the soil for Mission work for our Church in this particular part of our country.

When one considers the fact that the large majority of the people who comprise the membership of these Missions are practically strangers to our habits and customs in this country, it is simply marvelous the tremendous progress that has been made. In the eastern part of our country our Church is over two hundred years old, while in the Northwest only a little more than a half century, yet many of these Missions in the Northwest are on a par with the work done in sections where the Church is much older. Many of them have solved the language problem, while others are in the period of transition at the present time. Dr. Bolliger, the Superintendent of the Department of the Northwest, makes the statement that in a comparatively short period of time all the Missions in this territory will use the English language entirely.

There is another work within the territory of this Department which deserves our attention because of its fruits and promise for the future. I refer to our Indian work at Black River Falls and Neillsville, Wis. We have one Indian congregation with a membership of about ninety. At Neillsville we have a school where an English education is given to Indian children such as you would find in



INDIAN CHAPEL, BLACK RIVER FALLS,  
WISCONSIN



any of our grade schools throughout the country. In this school no less than 600 Indians have received the rudiments of an English education. At the present time the physical equipment of this school is being enlarged by the erection of a new wing to the dormitory. This unit will serve as the Girls' Dormitory and will provide additional class rooms, library, sick rooms and dispensary.

This is a very difficult work but of tremendous importance. It is perhaps a slow work, but experience has proven that converts made develop into strong

Christian men and women. The young people are bright and apply themselves well. A son of one of the Elders of the Indian congregation was a student at the Mission House, but because of ill health had to relinquish his studies for a time. The daughter of this same Elder has the highest marks of any girl in the High School at Neillsville.

I feel sure that in proportion to the number of years we are in this territory we have achieved great results, and that the next decade will mean a great forward step for our Church in the Northwest.

### *Observations of the Treasurer*

J. S. WISE

THE Pentecostal Year is at our doors. What shall it mean to the Church and the world? Great programs are being prepared and we may expect to hear a great deal about religion during the year just ahead. Are we really ready for the potential spiritual power that may be released? Are we expecting this power? The early disciples expected and received it. The promise "ye shall receive power," was followed by the command, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These are the last recorded words of Jesus—the outstanding personage of all history and of whom it was said, "truly this man was the Son of God."

Nineteen hundred years have passed since the enactment of those scenes on Olivet's brow. The Son of Man gave up all for the sake of the Church—which He purchased with His own blood, and which He dearly loved. There can be no doubt concerning the task of the new-born Church. Its program was clear, concise and constructive. It was big enough to command the allegiance and intelligence of all mankind for all time to come. It was the embodiment of simplicity. So simple, indeed, that one cannot analyse it without destroying its simplicity and thereby making it rather complex and intricate. The Church can well afford to stick to the same old platform, and if it does so I am sure it will prosper and grow

and bless and be blessed. Let us look at the commission:

1—Ye shall receive power.

2—Ye shall be witnesses (Home Missions).

3—Ye shall go (Foreign Missions).

This program so marvelous in its simplicity, and at the same time so comprehensive in its scope, staggers us.

"Ye shall receive power." How? Will the power come of its own accord? Did the disciples have to do anything to get it? Surely we must not forget that but a few years before Pentecost these men had "left all and followed Him." Jesus gave his all, so did they. If we want power we must follow their example. I do not mean that it is necessary for any one foolishly to rid himself of all his possessions, but it requires a will to do it and a complete recognition of stewardship. If we want power we must be willing to pay the price.

Now, having received power we must witness. Where, when and how? Everywhere, always and in a very practical way. By everywhere I mean right where we are—in our own home, our own town and our own country. We must witness for Him in business as well as in Church. It is not enough to witness on Sunday and forget on Monday. Sympathy for enemies is as important as sympathy for friends. Love must supersede hate. Tolerance must overcome prejudice. No one can be a witness so long as prejudice,

whether racial or otherwise, is permitted to govern his actions toward others. The true witness must stand the acid test of the golden rule and harmonize his life with the teachings of the sermon on the mount. Witnessing applies to the Church and to the State, as well as to the individual. That makes it the very essence of Home Missions.

Home Missions can no longer be limited to "following up" our own people. It must extend farther than that. It must deal with problems as well. It must not neglect the alien in our midst. It must stimulate and promote the whole program of extension, of evangelism, of social and industrial relationships, of city and country life, and, in fact, it must deal with all of life's problems with the view of creating a better Church and a better Nation.

The task is so great that it demands large Budgets for the Boards of the General Synod. These Budgets were adopted only after careful scrutiny. They were passed upon, first by the officers of the Boards; then by the Boards themselves; then by a Committee on Budgets created by the Executive Committee of the General Synod; then by the full Executive Committee; then by the Standing Committee of the General Synod and finally by the General Synod itself. It seems to me that after all this, the time has come when these estimates should be considered in the light of the great work to be done and not on the basis of so-called "overhead expenses." Of course, there is not and never will be a fixed or satisfactory rule established whereby we can

fairly and accurately distinguish between "overhead" and "service." I never could quite understand where "service" ends and "overhead" begins. When a man serves as the leader of a single congregation in the pastorate—that's service. When he serves as the leader of hundreds of congregations through the Boards of the Church—that's overhead. This sort of reasoning, I often feel, borders on the absurd. I have tried to answer all kinds of questions regarding "overhead," but have never been able to ascertain just what items my questioners include in their figures. Some use the Budget figures. Some include items that others ignore, and so it goes. Consequently it is difficult to arrive at any definite "overhead." It were far better to confine ourselves to the work to be accomplished and trust the "overhead" to men whom the Church has selected to do the work. Surely the Church has confidence in these men. The General Synod has approved their work over and over again. Let us devote more time in rejoicing over the progress we have made and then I am quite sure we will all wonder how so much has been done with the little money that we have given to our Boards.

"Ye shall go" simply extends the field work to the uttermost part of the earth. That is Foreign Mission and who would ask our Church to do less than it is doing in Foreign lands? That job is a big one, too. It also has difficult problems to face. If the Pentecostal Year fails to stimulate more witnessing, more giving, more serving, then, alas, I fear we have lost what the Master meant to convey when he said, "and ye shall be witnesses unto me."

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*Each issue of THE OUTLOOK OF MISSIONS seems better than the last, which is saying much. Wishing it the success it merits.*

*Yours sincerely,*

MRS. C. R. HARTMAN, *Marysville, Penna.*

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### *Social Service and Rural Work*

THE following report of the Committee on Social Service and Rural Work was presented to the Potomac Synod at the recent annual sessions, and was adopted:

Dear Fathers and Brethren:

(1) Your committee regrets to learn that Mr. Ralph S. Adams, Superintendent of Country Life, has left the Board of Home Missions to take up a new work in the New England States.

The Reformed Church cannot afford to lose the service of this indefatigable worker for the rural church. Mr. Adams has accomplished a work of herculean proportion and by dint of hard work was on the way of rendering invaluable service to the rural churches. His going should be a challenge to the entire Reformed Church to gird herself for the task of dealing adequately with the rural problem. Synod should not permit the work that Mr. Adams has accomplished to be lost. Some way should be found to conserve his work for the entire Church and we suggest to this Synod that it ask the Board of Home Missions to make a special effort to conserve what Mr. Adams has accomplished in what was and still is an overwhelming problem.

If there is no other way to conserve his work the three seminaries of the Reformed Church could be asked to provide the means to do so in order that the work which Mr. Adams did among the seminary students may be preserved. To permit the rural churches to drift again would mean a serious menace to their perpetuation. It is unthinkable that the Reformed Church as a whole should again permit the rural church to drift after such a magnificent effort was made by Mr. Adams to anchor it. We sincerely hope that the Board of Home Missions will find some way to continue and to carry to a full fruition the splendid work so well begun by Mr. Adams and we send him forth to his new work with heavy hearts and many misgivings for our rural churches, but with the prayer that his new adventure will make still more fruitful the talents he gave so unsparingly to the Reformed Church.

(2) The need for a closer co-operation between the city church and the rural congregation is evident. The Reformed Church loses hundreds of members because people move from the country to the city and rural pastors fail to give their names to city pastors. It should be evident that unless they unite with the city church shortly after their arrival in the city they will drift away from the church completely. Not active in a city church and far removed from their country church to which they give but a stunted support they are soon lost to both the city and the country church. We would, therefore, suggest that rural pastors and city pastors co-operate to conserve members who move out of their parish.

(3) The time has come when effort in the country churches should be consolidated and effort should be made to work out the larger parish idea in rural churches where a division of labor would result in more effective service to rural churches. This idea deserves more serious attention than it has thus far received.

(4) We recommend that the rural churches as well as the city churches unite in observing Rural Life Sunday. The city churches could rejuvenate their somewhat anomalous harvest home services by making harvest home a time to present the rural life problem to their city congregation while rural congregations are urged to observe such a day on the fifth Sunday after Easter.

#### *Social Service*

(1) We wish to call the attention of Synod to the survey of Orphans' Homes and other institutions made by the Social Service Commission of General Synod and urge all the delegate elders present to be sure to secure a copy before they leave. Synod should give special attention to the action of General Synod on this report.

(2) Temperance and allied subjects have been committed to the care and promotion of the Commission on Social Service of General Synod. By a persistent campaign of education the Commission plans to keep the subject of the social control of the drink traffic before the



members of the Reformed Church. In this campaign of the Church only moral suasion can be used but since the drink habit has brought suffering and misery to innocent humanity the Church cannot rest until it has eradicated this evil.

(3) Since the United States has become a signatory to the Kellogg Peace Pact it has become the patriotic duty of every citizen to become an advocate of specific means for settling international disputes. In order to accomplish this more effectively there has been organized the "Peace Patriots." By addressing a card to "Peace Patriots," 114 East 31st Street, New York City, petitions will be forwarded for the signature of the people to the following declarations:

#### *I. Naval Armistice*

Whereas the principal nations of the world have agreed to renounce war as an instrument of national policy, we suggest that our government negotiate an agreement with other powers to discontinue all naval construction for at least five years.

#### *II. Individual Opposition to War*

Inasmuch as the United States has agreed that the settlement of all international disputes shall never be sought except by pacific means, we reinforce this policy of our Government by declaring our opposition as individuals to all future wars.

We urge our pastors to secure these declarations and have those of their people sign them who are in harmony with these ideas and return them to "Peace Patriots."

(4) We recommend that Synod go on record as supporting the President of the United States in his effort to secure a real reduction of armaments and that the Stated Clerk be instructed to convey the action of the Synod to the President.

(5) We urge the ministers and delegate elders to study the program of the Old Age Security League of which Bishop Francis J. McConnell is president. When men forty-five years of age lose their job for any reason, they are finding it increasingly difficult to find a new job. This creates the problems of provisions for old age in a very accurate way. Forty-two countries have already made provision for their aged citizens. China, India and the United States are the only

large countries that have made no such provision and only three states have laws on old age pensions. The Church could render no better service than to interest herself in such humane legislation.

(6) A large field of service is bidding for the Church to enter through the larger ministry to the needy, opening the way to home financing by teaching family budgeting, finding jobs for the jobless and providing the means to minister more effectively to the increasing multitude of people who are breaking under the modern pressure of our speeded-up industrial order. Multitudes of people need sympathetic friendly counsel and yet they never think of turning to the Church for such service because the Church has not concerned herself with this human need as fully as she could. Numberless fears oppress modern people; fear of losing their jobs, fear of sickness, fear of need in old age, and a multitude of unexpressed fears sap the vitality and crush the spirit of hosts of people. The loss of a sense of security in a world that seems to grow more and more insecure is one of the great challenges to the Christian Church today. This calls for a new discovery of pastoral opportunities that come to our ministers and they should take every opportunity to fit themselves for this great service. The cure of souls has taken on a deeper meaning in these driven harassed days of our machine age, and a rich and rewarding service opens for ministers who will equip themselves to deal with it.

(7) We recommend that the Stated Clerk list the Committee on Social Service and Rural Work as a permanent committee and list it with the standing committees in the printed minutes of Synod and that the President appoint an elder to complete the committee.

Respectfully submitted,

CHAS. D. ROCKEL  
G. ERMINE PLOTT  
E. V. STRASBAUGH  
C. E. HIATT  
S. A. TROXELL  
CHARLES B. REBERT  
ROY E. LEINBACH  
PAUL D. YODER  
A. M. GLUCK

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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*To us a Child of hope is born;  
To us a Son is giv'n;  
Him shall the tribes of earth obey,  
Him all the hosts of heav'n.*

*His power increasing still shall spread,  
His reign no end shall know;  
Justice shall guard His throne above;  
And peace abound below.*

## *Unto You is Born a Saviour*

THIS is the glad message the humble shepherds heard more than 1900 years ago on the plains of Bethlehem. Most people in that little town were asleep during the night of the Holy Nativity. A band of shepherds had not gone to rest. They stayed out in the fields, keeping watch over their flocks; suddenly the stillness of the night was broken! A glory shone round about them such as they had never seen before. Their hearts trembled with fear and wonder as they beheld the strange sight. It was the glory of the Lord. They were sore afraid. Then they also heard a heavenly sound, as it were, angel voices. It was the first Christmas

Gospel ever given to mortal men. Sweet and joyous was the music which broke the stillness of the night, and the pious watchers were lost in wonder, love and praise. "Fear not," the angel sang, "for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." There is no fear to them who have Christ in their hearts. He is the hope and consolation of all people. Those who know not the Saviour have a right to share in His salvation. How can they know of Him unless you and I will bear the message to them: "*Unto you is born a Saviour?*"

## *No Need for Alarm About China*

EVERY student of the work of Christian Missions knows that the recent critical situation in China, retarding the progress of the work temporarily, will prove in the end a great advantage to the furtherance of the Gospel of Jesus Christ.

There are millions of Christians in China, Protestant and Catholic who have kept alive their faith and who are today the best apologetic for the century-long, successful missionary enterprise. True, the storm of persecution has been sifting out the timid and unworthy, but the great majority of Chinese Christians are standing firm, and the crisis has brought them to a new consciousness of their independence, responsibility and power. They stand ready to assume, in fact they insist, that they be given a larger share in the conduct of the work.

The missionary situation in China should make us very serious. We need to take a new survey of the field. This will require a re-study of the whole problem of Missions. What we need most of all is to search our own souls, consider our spiritual resources, and the springs of life within us. Why should we send missionaries to the people across the seas?

Because we have a message that the people need for their own spiritual profit. It is the new life in Christ. John and Paul had it, and so have we. Jesus thought it the supreme good, the pearl of great price, the one thing needful, for which men might well lay down their lives.

The revival along all lines of activity in China proves the presence of a leaven, which is not of men but of God. Men and women are taking a fresh hold on God

and Christ, getting a new and deeper experience of the divine realities, striking its roots deep down in the subsoil of the eternal. Christian ideas and sentiments are making themselves felt far beyond the limits of the Christian groups in China, in fact they are penetrating the Chinese mind and influencing Chinese life. Underneath the present turmoil, there is an attempt to unify and reorganize China along democratic lines, to educate the people out of their ignorance and superstition, and to make life less hard for the working men and small farmers who have borne the yoke of oppression, oh, so long. These are the ideals of Christ, and they will never cease to influence the whole future of China. We believe that Jesus Christ embodies in Himself truth and love, purity and power, and that His final triumph is inevitable.

In the face of all this, how incredible it seems that our Church, as a whole, should not rally enthusiastically around our brave missionaries and their loyal Chinese associates, instead of leaving them with lessening support, and bearing unendurable burdens. The divine voice of the great Captain of salvation, our Lord and Saviour, challenges us to rally all our forces to a great advance in China under His leadership.

The stirrings of new life in China, the bravery and devotion of our Chinese Christians in their baptism of fire, the needs of the millions who have never seen a missionary, call us to a new consecration of ourselves, our money, our sons and daughters, to the cause dear to the heart of our Saviour and enshrined in His last great command: "Go ye into all the world, and preach the Gospel to every creature."

### *The Cast-Down Soul and the Remedy*

LONG ago the psalmist, in a fit of despair, cried out, "Why art thou cast down, O my soul?" Before the sound of that cry had died out he steadied himself by giving the remedy, "Hope thou in God." We are living at a time when this ancient question is being revived. There is a spirit of despair abroad among pastors and people today that dampens the faith and courage, loyalty and devotion, of not a few children of God. These persons have come to look on the outward appearance of Kingdom building. They gauge spiritual progress by the size of audiences, by the bulk of contributions, and by additions to membership. They want to judge the strength and stability of the Church by weights and measurements. They forget that the Kingdom of God cometh not by observation. Hence they are cast down. Disquietude grips

their minds and hearts. They can see no future for the Church. They regard the Word of the Lord as a spent force. The cause of Foreign Missions may die out with this generation.

What is the remedy for this deplorable state of mind on the part of some toilers in the Church of Jesus Christ? "Hope thou in God." "The secret of the Lord is with them that fear Him." "They that trust in the Lord shall be as Mt. Zion, which cannot be moved."

Pure religion is a work of the heart. It is spiritual in its nature, and it is the Spirit that beareth witness with our spirits that we are the sons of God. If sons of God why should we doubt? How can we be fearful? God with us, who hath all power in heaven and on earth, whose we are and whom we serve, will not fail us, so long as our trust is in Him.

#### WHAT AMERICA NEEDS AND DOES NOT NEED

Standing beside the grave of the Unknown Soldier, Calvin Coolidge said:

"We do not need more national development;

We need more spiritual development.

We do not need more intellectual power;

We need more spiritual power.

We do not need more knowledge;

We need more character.

We do not need more government;

We need more culture.

We do not need more law;

We need more religion.

We do not need more of the things that are seen;

We need more of the things that are unseen."—*The Evangel*.



### *First Impressions of Japan*

61 Kozenjidori, Sendai, Japan.

October 12, 1929.

My dear Dr. Bartholomew:

Just about two months ago I was setting sail for Japan. Well, these last months have been very, very interesting ones in my life. I want to thank you and Rev. Poorman for all of the assistance which you gave to me. I had no trouble with tickets or baggage after I reached Pittsburgh. It was a great satisfaction to me to have my transportation taken care of so extensively by you folks in the office. I surely appreciate all of your kindness in planning my trip. I found the rest of my traveling companions so enjoyable. The nine of us had such splendid times together. It was indeed a privilege to be together for three weeks.

Our ocean voyage was delightful for many reasons. We were fortunate in having a calm sea and very little rain. I thoroughly enjoyed the other passengers as so many nationalities were represented. The trip with its lack of racial prejudice was so worthwhile observing. I am glad

that the boat was a Japanese vessel as it somewhat prepared me for Japan.

My month and a half in Japan has been filled with many new and interesting experiences. I like Sendai and its people a great deal. All of the foreigners and Japanese whom I have met are so friendly and willing to help a new person.

I believe that I shall enjoy my school work and the girls with whom I work.

Yesterday my helper, Miss Okada, arrived. I had my first lesson in Japanese and am now able to sing the doxologies. I know and can speak several Japanese words now, but I hope to enlarge my vocabulary rapidly since I have a teacher.

Your letter addressed to the ship reached me as we left the Golden Gate. Thank you for it. I also wish to thank you for taking part in my commissioning and farewell services.

I hope this finds you and Mrs. Bartholomew well.

Sincerely,

HARRIET P. SMITH.

### *In Our Mail from China*

On Board S. S. President  
Harrison, October 16, 1929.

We are now within about one hundred miles of Shanghai. Expect to get ashore early tomorrow morning. All in all we have had a very good trip. Last Saturday we had rather an exciting time riding out a typhoon which caught us before we reached Kobe. Our ship had to turn around in the storm lest it be driven onto the land. From morn until 8 P. M. we were headed toward the United States. Praise our Heavenly Father all came through alright and we landed in Kobe Sunday night instead of Sunday morning.

Our trip through the Inland Sea and across the China Sea has been delightful.

We have 28 missionaries aboard and 20 of them are bound for China. My roommate is an Episcopal rector on his way to the Philippines for the first time.

WARD HARTMAN.



REV. WARD HARTMAN AND SON AT  
HEIDELBERG BEACH, OHIO

Central China University,  
Wuchang, Hupeh, Sept. 17, 1929.

We arrived in Shanghai on schedule, and had pleasant weather all the way. The trip was uneventful, so I shall not describe it to you, who know it so well.

We got a boat out of Shanghai the same evening of the day on which we arrived. I took the train to Nanking, while the family went by boat; I then joined them at Nanking for the up-river journey.

At Nanking I found things old and new terribly mixed up. The government is trying to make a show, and has put a 120 foot road right through the heart of the city. Mission work is getting started again. Mr. Hsiung is the head of the Physics Department at Ginling College, and is honored, loved, respected and *demand*ed by every teacher and officer there. He has made himself practically indispensable to the institution. Besides being practically helpful in electric work, plumbing, etc., he has saved the institution many thousands of dollars.

In due time we arrived at Hankow; Mrs. Taylor and the children stayed at the C. and M. A. Home, while I took train for Yochow. At Yochow, I found things moving slowly, but moving, and seemingly in the right direction.

At Huping I found most of my furniture (the heavy stuff), still in the house. It had been gathered together into one room, much of it broken, all of it banged up pretty badly, but in such condition that most of it can be repaired. In three days' time I had it on two rice boats, and it is now somewhere on the Yangtse, on the way to Wuchang, I hope.

Huping was a big surprise to me. Mr. Gwoh is doing a splendid piece of work. I was invited to speak in chapel on Saturday; 55 of the 60 students were present, and attentive and courteous. The teachers were all there. I was likewise invited to preach on Sunday, but a Chinese pastor who was in the vicinity did it so much more efficiently than I could have done it. Mr. Gwoh and Mr. Yü each invited me to their homes for a meal, and all the teachers were very cordial. There was no hesitancy, no restraint, no anti-



MRS. HOY AND MISS GERTRUDE HOY  
AT MISSION MEETING, YOCHOW, CHINA

foreign feeling anywhere. Their great plea was for another foreign teacher.

Mrs. Hoy, with whom I stayed most of my time at Huping, is doing, in my mind, a greater piece of missionary work than she has done in many long years. She is teaching English, 16 hours per week, and meets each boy personally; she has volunteer prayer services in her home, and monthly teas, for the faculty. She feels very keenly that she has to neglect "her women," of the village just outside the school compound.

Yesterday we had our first faculty meeting at Central China. There are 35 students. I have two fields to teach in, here—Education, and The Life of Christ.

I had a heart-rending experience while at Yochow. One of the boys who made Mr. Bachman's proposition of self-help, for the Huping students, was Li Changlin. Tall, good-looking, brilliant, radiant in happiness and good fellowship, a friend and helper of both teachers and students, a man who, in my mind, would have made a wonderful pastor, I found him in a





YOCHOW CITY CHILDREN RECEIVING GIFTS FROM AMERICA DISTRIBUTED BY  
MISS SARA E. KRICK

brick-floored room in the broken down hospital, on a poor cot, at the point of death from tuberculosis. He still had his smile, and the joyful, hopeful look in his eyes. O well, I guess his life has been worth while, even at that.

Things are still badly upset in this section of China, and we look for more upsets before long, but the work will go on in spite of it, and we are having great joy in the work, which we know to be His work.

PAUL V. TAYLOR.

Yochow, Hunan, Oct. 26, 1929.

This past Thursday morning we arrived at Yochow. We were given a cordial reception by all the missionaries who are at Yochow. They came out to meet us at the 2 A. M. train. Mrs. Hoy and Miss Gertrude we had seen at Hankow.

Our children found a very cordial welcome at the hands of the Whitener boys. I am sure they will all make jolly playmates. It has not yet been possible for Mrs. Beck to start school work with our children since our arrival. They did have intermittent lessons all along the journey from home.

Miss Krick and Miss Flatter are well established in their work, and were generous hostesses, as was Mrs. Whitener, during our first few meals at Yochow.

It makes us feel very much at home to be back where the sights and sounds, yes—and smells, too—are Chinese. From the hectic hurry, and mechanical efficiency of the home land, to the slow-moving, inefficient methods of interior China is a far cry. It is a great deal like a step back into a primitive age in the history of the world. But to us who have gotten somewhat accustomed to the life, it has a fascination. We feel, at least, that we have less difficulty in keeping abreast of the times here.

Of course the paramount reason why we feel glad to be back in China is the



REV. KARL H. BECK



consciousness that the Christian cause has so large a work to do among this people, and we feel highly honored to be numbered among those who may lend a helping hand in the great cause. We feel that we are not doing this, in ourselves, nor for ourselves—(speaking, as it were, only from the human point of view) but we have a greater intuition than ever before, that we are representatives of a great group of people in the home land; who are you—the folks we have come to know and to love during our few months sojourn among you.

KARL H. BECK.

Yochow City, Hunan  
October 19, 1929.

During the past four days Rev. John Lee (Li Yoh Han) has been visiting us in Yochow. He is one of China's most popular evangelists and whenever he has preached in the Main Street chapel he has had a most attentive hearing. We are striving to get regular street preaching started again and his reception has given us much encouragement.

STERLING W. WHITENER.

### *Queer Combinations of Ancient and Modern to Be Met in Japan*

By CHIYONO SUGIMOTO

NOT long ago I was driving with my aunt through the scorching streets of Japan's busiest city, when I noticed a woman walking along who was wearing a short, foreign dress of light silk, with her hair arranged in a newly-oiled puff with winged sides and a roll through which was thrust a gay hairpin silver and coral. It was exactly the way that married women of Japan have worn their hair for ages past.

"Well," I said to my aunt, "if that isn't a combination!"

"And there's another!" she exclaimed, looking out the back window. "Not far behind her. Look!"

Sauntering leisurely along was a cheerful-faced schoolboy in a foreign suit and straw hat, with his bare feet in wooden clogs.

"There are two specimens of the combination of old and new that you are always talking about," said my aunt, laughing. "How do you like them?"

I didn't have time to answer, even if I had any reply to make, for all my attention was on a huge square of empty ground that we were just passing. It was at least a block and a half in size, and was surrounded by a double row of close-set evergreens, like a tall, thick hedge. In the center of the wide space was a large pine tree, its graceful branches spreading out alternately toward the east and the west. It was a strangely odd-looking tree.

"What is this place we are passing, with the tall pine and the evergreen wall?" I asked.

My aunt gave a name which I don't remember, but I do remember the reply she made when I spoke of the beautiful location and remarked that probably before long this empty ground would be filled with buildings.

"Indeed, no," she said. "That ground will never be used for building."

"Why? It seems to be a good location."

"Good!" she exclaimed. "It's the best location of any place on this side of the city. Many people have offered a high price for that spot, but the ground and the tree are sacred. The root of the pine is said to be the very center of the 'Water Ravine' with which is connected the pure water of Ebisu Mountain. That is why the people in this vicinity are always healthy and happy. A railroad company wanted to buy it once, and offered an enormous sum, but the whole district was terribly excited, and it had to be given up. No, that ground will never be used for any building of any kind."

"How did it begin? What's the story?" I asked eagerly. "Why is the water better than any others?"

"I don't quite know," she answered slowly. "It has always been this way. Superstition, perhaps, but we all feel that it is better to let it stay."

"We're all superstitious about something," I said. "I always feel a thrill of satisfaction when I see the new moon over my right shoulder."

"You will not have the chance of a thrill tonight, I'm afraid," she said, peering out through the window. "It looks as if we are going to have a dark moon-rise."

A shower was coming up, and we reached the theatre just in time to escape it. We were a little late. The curtain was already lifted and as we walked down the central aisle to our seats, I received somewhat of a shock. I had been told that I was to see a "Revue," but I never dreamed of seeing a foreign one. The whole thing—music, chorus, acting and songs, was exactly like a musical comedy in New York City.

It was a good show and I was interested, but I was more interested still, in watching the effect this foreign scene had on some of my near neighbors. A well-dressed elderly lady, of a gentle, dignified appearance had on her face a settled look of constant surprise. It did not express disapproval exactly, but it was not a happy look. Next to her was a young girl, fourteen or fifteen years of age. She was sitting up straight, bright and wide-awake, watching everything with alert interest.

When one of the chorus girls stepped out on the brightly lighted stage, wearing a scarlet swimming suit and a gay little cap, the bright-eyed girl gave a soft gasp of admiration, and when the swimmer poised herself for a moment with uplifted arms, then with a swift, graceful dive disappeared into the splashing pool, the girl gave a smothered "Maa!" But the elderly lady looked grave and slightly shook her head.

Then came a gay, dashing burst of music, and in the midst of great applause, the dripping, smiling, scarlet-arrayed chorus girl again appeared, and walking quickly forward, she tossed a graceful wave of thanks with her two bare arms, and retired in the midst of another storm of applause. The bright-eyed girl was smiling, but the elderly lady's face was absolutely expressionless.

The gay music stopped. Then there commenced a low, soft strumming. A

samisen was being tuned. It was as if we had been in New York and had come now back to Japan with a suddenness that reminded me of the foreign dress and Japanese hair, and the boy with the wooden clogs, which I had seen on the street only an hour before.

The curtain raised. There were five samisens which accompanied the slow action of an old-fashioned drama. I caught the lighted face of the elderly lady wearing an expression of calm pleasure that made her almost beautiful. And the young girl? She was sitting back in her chair, carelessly gazing at the program in her hand.

The play was very old, very artistic, very beautiful and very sad. It touched me to the heart, and I know the elderly lady enjoyed every moment, even when she lifted her sleeve to her face and I heard a soft sniff.

But even a delightful matinee will come to an end, and I saw the last curtain fall with a satisfied heart, for I had seen a very new, and a very old performance, and probably the best of each.

When we came out, we found the shower was over. It had left behind a most welcome freshness, so the drive up home through the cool mountain air was delightful. We watched the city's roofs disappearing into the evening glow and the lights come twinkling out, one at a time, or in rows, and then in groups. As we wound up the narrow road curving between a wall of dark rock on one side, and on the other, the deep valley crowded full of evergreens, we saw another drama—Nature's wonderful drama—unfold scene after scene; for disappearing and re-appearing between the irregular pine-green hills across the valley, were broken views of an ocean of roofs and twinkling lights, and—now and then a glimpse, far above, between racing clouds, of a silver, sickle moon.

Just at the foot of the last, long slope, we met the gardener of our neighbor—as we call neighbors on the mountain. His house is on a hill top just beyond our own hill—easy to signal to, but beyond the reach of a voice. The gardener was carrying a narrow, tall box wrapped neatly in a green and white *furoshiki*.



"Where have you been, Jiya San, trudging up the mountain so late?" called my aunt, as she motioned to the chauffeur to stop.

Jiya paused, smiling and bowing.

"I have just been on an errand to my master's relations," he replied.

"Climb in beside the chauffeur," said my aunt. "We'll take you as far as the Y, where our roads divide. Your bundle looks heavy."

"Hey—" and he bowed again. "Thank you very gratefully, but it is not heavy." He raised the bundle carefully in one hand. "It's only the utensils for the Tea Ceremony, but I must carry it very gently. It belongs to my master."

"Tea Ceremony!" exclaimed my aunt. "You don't mean to say that your master has Tea Ceremony up here on the mountain?"

"Yes. In his leisure hours, Madam."

"Maa!" cried my aunt, in surprise. "Why, I thought he played golf all the time! It must be a good deal of trouble

—way up here—to have the slow service of Tea Ceremony."

"Hey—" smiled old Jiya. "But he enjoys the quiet and peace after a long game of golf."

"Do get in!" my aunt urged again. "It is quite a long walk up the slope."

But Jiya only bowed still more deeply and asked to be allowed to go on his walking way.

"It is as you wish," my aunt called back to him as we started on. "Give my kind *yoroshiku* to your madam."

I looked back to see the old man standing by the roadside, bowing again, and holding carefully the green and white bundle that brings peace to his master after a long game of golf.

"Maa! Maa!" sighed my aunt. "What a lot of energy Tamaki San has to keep up the slow, dignified peacefulness of Tea Ceremony here on the mountain. I thought nobody did anything up here but go to bridge parties and play golf."—*The Japan Advertiser, Tokyo.*

### *How Churches Help to Make New Roads for Old in China*

THE most obvious change, and one that forces itself irresistibly on the attention, is the construction everywhere of "horse roads," as they are called. It is impossible for anyone not acquainted with the old roads to form a correct conception of the startling change brought about by the building of these broad highways. They serenely pursue their undeviating course, undeterred by minor hindrances. They go straight forward, where formerly the old roads, weak-willed and yielding to a degree, wound their way in and out and round about, here stepping aside to spare the feelings of a tree, and there twisting to avoid a rock or some other obstruction. The country roads are not yet finished, the surface being merely beaten earth, and in wet weather they make traveling an appalling business. When the rain falls the old road (which is itself bad enough to make one give up traveling altogether) comes to its own again, and the fickle traveler remembers his first love.

The making of these thirty to fifty foot roads in all directions is a stupendous

undertaking. Many fine bridges have been built, many cuttings made, and many engineering difficulties have been overcome. But the amazing thing is the financing of such a huge task. These broad roads have swallowed up field after field of productive land, and some farmers have seen a good part of their fertile property vanish into the devouring maw of the Juggernaut as it proceeds un hindered on its way. Not only do the farmers receive no compensation for the loss of their lands, but they have to pay for the construction of the roads.

Many cities and markets have also been bitten by the craze. Shops and houses have been pulled down so that streets can be widened, and to show that there is equality, the townspeople have been treated exactly the same as the country people. Incidentally, this makes quite a difficult problem for the church, for in not a few towns the church frontage has had to be pulled down, and several hundred dollars found for building the road and building up the frontage again.—*"China's Millions."*



## *American School in Baghdad a Little League of Nations*

*Boys of Fourteen Nationalities and Sixteen Religious Sects Are in Attendance*

THE American School for Boys, founded in the old city of Baghdad, Iraq, only four years ago, has had an exceptionally rapid growth. It now has a total enrolment of 400 youths, coming from various countries of the Middle East, and it has opened a boarding school department that is already completely filled. Four classes have been graduated, members of which were admitted to the freshman class in the American University of Beirut, Syria, without examination.

Fourteen nationalities and sixteen religious sects are represented in the school, which has for this reason been called a "League of Nations of the Near and Middle East." Iraqis, Arabs, Persians, Turks, Kurds, Indians, Afghans, Armenians, Assyrians, Chaldeans, Syrians, Greeks, Russians, English, Eurasians, Moslems, Jews, Christians, Bedouins—all have worked and played together in spite of traditional religious and race prejudices.

In the school are relatives of the King of Iraq; nawabs or princes whose ancestors were once rulers in India, Persia, Afghanistan and the Hedjaz; sons of Bedouin sheiks and Kurdish chiefs. One boy is the son of an Emir who rules over many tribes from the Persian border to the Hedjaz.

This school in Baghdad carries on many of the activities found in the schools of America. Volley ball, basketball and football were played regularly throughout the year. A field day was held in the Spring, the first event of its kind in the ancient city. Nearly all the events of the list of the Olympic games were on the program, the Minister of Defense being the referee and distributing the prizes.

A number of lectures, socials and entertainments were also held during the year. Prominent men and women passing through Baghdad were booked to give lectures on science, history, morals or religion. Two plays were given by the students: Henry van Dyke's "The First



AT BREAKFAST IN EMIR ABDULLAH'S CAMP ON THE HILLS OF MOAB  
Mrs. Calvin K. Staudt, of Baghdad, seated while Dr. Staudt snapped this view.

Christmas Tree," which was reverently handled by Jew, Moslem and Christian actors; and a play in Arabic entitled "Salahadin," based on Scott's "The Talisman." In the latter, the players wore swords with golden sheaths lent by the shereef family of the Hedjaz.

In spite of many extra-curricular activities, the principal purpose of the school is to foster high scholarship, and the regular work is never interrupted. Every session in the school opens with prayer.

The school was founded under the directorship of the Rev. Calvin K. Staudt, who is the present principal. Mr. Staudt, who was born near Reading, Pa., is a graduate of the University of Chicago, and taught and preached for a time at Tacoma, Wash. He was for three years a member of the faculty of the American University of Beirut, going from there to undertake the work in Baghdad.

—*The New York Times.*

### *Missionary Prayer Hymn*

FATHER let thy Son inherit  
All the heathen as His right,  
Claimed by His atoning merit,  
Conquered by His sovereign might,  
By His Spirit  
Brought from darkness into light.

Saviour, hear our supplication!  
Let the Gospel's joyful sound  
Echo through the wide creation,  
And where sin and death are found,  
Let Salvation  
Free and full, o'er all abound.

Breathe thy Life, O Holy Spirit,  
On the slain that they may live;  
Let them through the Saviour's merit  
All eternal life receive,  
And inherit  
All the Triune God can give.

Triune God! Thy power is gaining  
Converts o'er a rebel world;  
All opposing powers are waning,  
Satan from his throne is hurled!  
Thou art reigning—  
Wide Thy banner is unfurled.

—*Thomas O. Summers, in  
"The Missionary Voice."*

### *As Chinese Christians See Him*

During the last year, a small booklet has been published in Chinese under the title "The Jesus I Know." This contains nine statements by Chinese Christian

leaders, giving their own interpretation of Jesus. In a sense, this small book is perhaps, *the first concerted attempt of progressive Chinese leaders to interpret Christ for themselves.*

I do not see how God's work could be done without enthusiasm. A Church savors very little of life when its work is done only in a half-hearted and indifferent way by its members. . . . Let us make up our minds to use our Church as a means through which we can come to God and He to us. Let us think of it not as a mere company of individuals, a few of whom we like, more of whom we do not, some of whom we know, and still more of whom are utter strangers, whose life and love are a matter of indifference to us. Let us rather realize and feel ever more and more that the Church is God's agency for righteousness, and that all of these people are allied agents in promoting His Kingdom.—REV. MALCOLM W. LOCKHART.

## *Our Young People*

ALLIENE SAEGER DECHANT

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**A**H! let us proclaim absolute truths. Let us dishonor war. No; glorious war does not exist. No; it is not good, and it is not useful, to make corpses. No; it cannot be that life travails for death. No; oh mothers that surround me, it cannot be that war, the robber, should continue to take from you your children. No; it cannot be that women should bear children in pain, that men should be born, that people should plan and sow, that the farmer should fertilize the fields, and the workmen enrich the city, that industry should produce marvels, that genius should produce prodigies, that the vast human activity should in presence of the starry sky, multiply efforts and creations, all to result in that frightful international exposition which is called a field of battle!

—From Victor Hugo's oration on Voltaire, at Paris, May 30, 1878, the one hundredth anniversary of Voltaire's death.

We see men living with their skulls blown open; we see soldiers run with their two feet cut off, they stagger on their splintered stumps into the next shell-hole; a lance corporal crawls a mile and a half on his hands dragging his smashed knee after him; we see men without mouths, without jaws, without faces; we find one man who has held the artery of his arm in his teeth for two hours in order not to bleed to death. The sun goes down, night comes, the shells whine, life is at an end.

Remarqués "All Quiet on the Western Front."

Whether the world is to have Peace and Truth or Untruth and War will depend upon youth.

Mahatma Gandhi's Cablegram to World Youth Peace Congress, Eerde, Holland, August, 1928.

If we are to save ourselves and those who come after us from a renewal of all we suffered in the Great War, we must in every action, in our every-day conversation, even in our very thoughts, seek peace and ensue it.

Prince of Wales, November 11, 1927.

"and on earth, peace."

Never have the peoples of the earth been so in earnest about peace. And never has the Christmas message been so fraught with meaning.

And so it behooves us youth, this Christmas-tide and all throughout the "every days" that lie before us, to live the Christmas message in spirit and in truth. Let us say with Victor Hugo, "it is not useful to make corpses." Let us pledge ourselves that never shall "we see men without mouths, without jaws, without faces." Let us catch the torch that Gandhi flings to us, and hold it high. And with the Prince of Wales, let us "in our every-day conversation, even in our very thoughts, seek peace and ensue it."

"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid. Peace I leave with you. My peace I give unto you."

## *Our Children's Corner*

Your "Miss Alliene" knows no sweeter way to share Christmas with her Outlook of Missions boys and girls, than to let you peep over my shoulder while I read every word of "A Chinese Street Boy of Twelve Thinks of Jesus."

It was written by our Mrs. Jesse B. Yaukey, Yochow City, China, the mother of two BIC (born in China) sons—

Raymond, aged four, and David, aged two. And just think! David and Raymond's grandma and grandpa Seidenstricker began their work in China in a hut that had a dirt floor and a roof of thatch! And your "Miss Alliene" is sure that David and Raymond will love the Chinese boys and girls just as dearly as do their grandparents and their father and their mother.



## What a Chinese Street Boy of Twelve Thinks of Jesus

By MRS. JESSE B. YAUKEY

I NEVER know when worship day comes until the bell rings. First, it rings in the morning, and that isn't for us; but afterwards it rings again in the afternoon and then we go. I am always thinking I hear the bell, and sometimes when I have forgotten to count the days since the last Children's Meeting, I suddenly think I hear it and start to run, but find it was a river boat whistle which sounded for a moment like the bell. When it does ring, I try to be there at the worship hall, first, because I want to sit in the front row where the teacher can see my hand, and where I am sure of getting a picture card. I like the picture card because it has very pretty colors on it and it fits very nicely into my pocket, and often I can trade it for a piece of candy from another boy. We sing a lot, too. It is always first about "Lord Jesus Loves Me, This I Know," and a whole lot more about "I Am So Glad That Our Father in the Sky." The teacher told us that both songs mean that Lord Jesus loves us. I wonder how she means? My mother holds me and smells my cheeks sometimes when there is no one around, and it gives me a queer dancing feeling inside. Does she mean that? Singing these songs always makes me feel "dancy" inside and sometimes I do jump up and down a little. Is that because Lord Jesus loves me?

It is very strange, but one day the teacher said the Lord Jesus was there. I looked carefully all around but couldn't see anyone that looked like Him. He is very, very tall and has red hair and carries a great deal of cloth of various colors around, not in proper rolls like cloth sellers do, but all wrapped about Him. He is barefooted, too, except for sandals like the straw ones my father wears. I am very sorry that the one time the teacher said He was there, I could not see Him. She said, also, that He was everywhere, and that seems very strange. Of course there is a picture of Him sometimes, but not the same one all the time. I should think it would be always the same picture and it should be hung properly on the wall. Candles should stand on the table beneath; and there should be the burning of incense, too. It is called the worship service that we go to, but the only time we worship, that I can see, is at Christmas time. Then we put candles on a tree and light them to worship Him. There are offerings on the tree, too, but it is very funny. Instead of giving them to Lord Jesus they are given to us. I got a very good ball last year, but some boys got two and I think I can work it next time. But I wonder if the gifts aren't really supposed to be offerings to Jesus and maybe the teacher or someone just thought we could first offer them to Him on the tree; and then take them ourselves. That is the way the priests do, so it is just as if we were priests. I think it would be rather nice, however, to bring a real offering to Jesus. I might bring my shuttlecock. It would look pretty on the tree, and it kicks very nicely though it is only a cash and three chicken feathers. I might bring that, but I would have to make an

arrangement with the teacher so no other boys would get it and so it could be kept beneath a picture of Jesus, properly.

I don't understand why they don't have a real image of Lord Jesus so we could see just what He is like. I want to really see the holes in His hands and feet. Why don't they get well? They are always red and hurting in the pictures where He is all white and shining; and aren't to be seen at all where he is carrying red and blue sheets wrapped about Him. He should have His hair braided or cut, but it would be strange anyway, red like that. One time He was carrying a little lamb. The only time I have seen other men carry a lamb was when they were showmen and a monkey and dog were with them and they had drums and hoops and balls. Lord Jesus liked children and maybe we had a show for them. I wish He would now, only I have not a penny.

I remember the teacher said Lord Jesus not only liked children, but everyone. I think she just does not know. She hasn't lived where I have lived. Why, no one could love old Deafy Wong, our landlord. He makes such a fearful row if the money for our room is a little late that mother will often take her sewing basket and go on the street and do public mending a few days before it is time to pay him, to see if she can have it ready for him. Of course she never can, but she tries and still Deafy Wong is so mean to my mother I could almost cry. Father is always away with his wheelbarrow—yet the teacher says the Lord Jesus loves everyone. His face looks awfully kind and although His hair is funny and red and long, and He is so very tall and has so much cloth about Him, I believe if I should see Him I wouldn't call "Foreign Devil" like mother taught me to, but just go after Him and see what He would do to old Deafy Wong.



RAYMOND AND DAVID YAUKEY

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

*Hail the heavenly Prince of Peace!  
Hail the Sun of Righteousness!  
Light and life to all He brings;  
Risen with healing in His wings.*

*Come, Desire of Nations, come!  
Fix in us Thy humble home;  
O to all Thyself impart,  
Formed in each believing heart.*

## *Christmas Windows*

THE windows of the earth  
Are open wide to heaven  
On Christmas night,  
To catch a Song of Birth,  
To see a fair Gift given,  
On Christmas night.

The candles of goodwill  
Are lit at every pane  
On Christmas night,

That peace and joy may fill  
Each byway, street and lane,  
On Christmas night.

Then set thy casement wide,  
Thy candles bright to see,  
On Christmas night;  
The Star shall be thy guide,  
The world thy neighbor be,  
On Christmas night!

—MARGARET R. SEEBACH.

## *Christmas Day in Yochow, 1928*

TO those who have seen the overwhelming poverty and suffering of the masses of the Chinese working people, and the value to them of each copper cent, the idea of Christmas, the atmosphere it brings to us of jollity and pleasure, gifts and good food, seems grotesquely out of place. And yet it is possible for even these most burdened people to make holiday, for as Chinese New Year's day comes around festivities are seen on every hand and even the poorest child can afford a clean face and four tiny spots of vermilion paint on cheeks, forehead and nose to bring a sense of gaiety. In its truest meaning, however, Christmas is not a day of festivity save that caused by the spirit of the Christ-child. One is somehow reminded of "The Christmas Carol" and old Scrooge who did not believe in the merriment of Christmas and would not until the spirit of the day caught and changed him, albeit against his will.

Christmas morning, 1928, dawned in Yochow, Hunan, upon the mission com-

pound lying quiet and still. In the old days before student bodies were broken up by the recent revolution there were groups from the nursing school and Zierner Girls' School who went about at daybreak singing the carols which always take us back in memory to Christmases of the past. On this particular morning, all was still until quite unexpectedly and almost unbelievably we heard the old loved melodies of "Holy Night," "O Little Town of Bethlehem," and others. Half asleep as I was I remember the music brought a flood of memories almost painfully clear, and even though I realized Miss Traub had thrown open her windows and was greeting us with her victrola, for a time it seemed a reality. So the day started with a background of Christmas feeling. Our home, of course, reflected what it could of our customs of the Yuletide season and our children revelled in a tree gotten from the hills near Lakeside and gifts of all kinds from America and China. During the morn-



ing groups of visitors came—most of them old friends, some of them bringing little gifts, and others utter strangers, led by a friend who wanted them to see how we lived. Of course, the tree without its background of Santa and all the delightful myths of Christmas seemed dull and strange to them although the lighting of candles on our "god's" birthday was quite reasonable, for are not candles for worship.

Christmas morning there was a special service led by the Chinese pastor of the Yochow Church. The church services, decorations and whole program were entirely in the hands of a Chinese committee and it was good to see how successfully it was carried through. Decorations were swaying, colored paper hangings of most intricate designs and colors, cedar wreaths surrounding large gilt characters of suitable sentiment, and fat stars and bells and fluted tassels. On either side of the altar stood a Christmas tree decorated with what could be begged, made or bought and that a total of very little. The Christmas service was well conducted and of a helpful turn, stressing the spirit of the day. Perhaps more interesting was the special Christmas Eve program which was given the night before. The Christians as a whole prepared the program and carried it through. Music was rendered quite interestingly by groups of boys from Ling Nan School. They showed no lack of spirit; and what was lacking in quality was more than made up in quantity. The little church kindergarten took part in Christmas dialogues and a song, in the middle of which the mother of one brilliantly dressed little boy rushed up and lifted her child from the stage because she had seen his long trousers slowly descending over his shoes and feared disaster when it came time to walk. Mr. Keller presided at the organ for the rendition of an old Christmas song sung by four of our oldest members. Their zeal and unison was beautiful in the face of such obstacles as lack of knowledge of

the tune. Although, all things considered, even the tune was notable, for when doubt existed they had at least decided upon what course to follow and followed it without wavering. The air with which they sang gave one the feeling that singing had been their life-long vocation and they favored us with ease. A group of Ziemer School girls sang some songs so delightfully that we were all taken back to the days when the school used to lead the singing of the church. It was a pleasant evening in every way.

Christmas noon really marked the greatest event of the day. We had been notified of a Christmas dinner to be served in the empty shell of the hospital, everyone attending to contribute his share of the cost. It was more than we had hoped, however. There were gathered there about one hundred and twenty friends for a meal together. Some had planned the menu and others were responsible for the general arrangements. There prevailed a spirit of friendship and of nearness which has left with us, to this day, something precious. The meal was simple yet well prepared, but the fellowship, of course, meant far more. It was a joy to look back on a day full of the spirit of Christmas in its truest sense—nothing of gaiety or elaborateness, but simply love of friend for friend. It was most encouraging in that entirely arranged by our Chinese friends it was successfully done and more than that, it caught the spirit of the coming of the Christ-child most beautifully.

GRACE S. YAUKEY.

### *A Correction*

In the list of Members in Memoriam printed in the September number, page 430, the name of Mrs. George Deuble, North Canton, Ohio, appeared under East Ohio Classical Society. The address should have read Canton, Ohio.

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THE OUTLOOK OF MISSIONS *is always very interesting to me.*

MRS. AGNES BEACHLER, *Greenville, Penna.*



### *Morioka Church and its Leaders*



CHURCH BUILDING AT MORIOKA, JAPAN

**M**ORIOKA CHURCH as a building is not very large but is conspicuously located at a corner "where three roads meet." As is so often the case in Japan, streets do not run straight nor parallel; consequently, we find the main street, which leads from the railroad station to the main business section of the city, passing obliquely in front of the church. Connecting with this main thoroughfare are two narrower and less important streets, one on either side of the church. Just to the right of one of these is the river. The main thoroughfare crosses this river over a large and interesting bridge, as it turns south near the church. Thus as one comes either from the business section of the city over this bridge or from the direction of the railroad station, the church stands out most conspicuously.

At the right of the gateway, you will notice the church's bulletin board. Upon entering this portal, turn right toward the small extension. There is the entrance to the church. Directly in front of you, now that you are inside, you will notice shelf upon shelf offering a place for your shoes after they have been removed from your feet. If services have not begun, some of the church members or often the pastor himself will be in the entrance to greet you and offer you "sori," the Japanese

straw sandal. After the friendly greeting to all, you turn left and find yourself in the church auditorium. Again there will be one of the women to greet you and offer you a seat with a cushion. Should anyone happen to be seated without a cushion on the bench, someone always hastily finds one and offers it to him. After a slight hesitation and a bow it is accepted. The spirit of the little church is very cordial. There is always someone to see that everybody is comfortably seated and has a hymn book and Bible. If by any chance you cannot find the scripture passage in the Bible or the song in the hymn book you are shown the place with much courtesy.

The pastor of Morioka Church is Rev. Mr. Tsuchida. Years ago he was pastor



REV. AND MRS. K. TSUCHIDA



PARSONAGE  
OF THE  
MORIOKA  
CHURCH

at Akita and a close associate of the late Rev. H. H. Cook. Later he became associate secretary of the evangelistic work, and when that office was abandoned he came to Morioka. Mr. Tsuchida is an able preacher and an excellent pastor, keeping a vigilant watch over his flock. Mrs. Tsuchida has a sweet, sunny disposition but unfortunately her health is not very good. Her home reflects her charm and a gracious hospitality is extended to all who go in and out. She is

loved by everyone and her friendly spirit is a fine asset to the church.

Mr. and Mrs. Tsuchida and their family live in the Japanese parsonage located to the left of the church. It faces south, as do many houses in Japan, to catch all the rays of the sun possible. Glass sliding doors enclose the veranda on the first floor, during the day, in winter. At night, another set of wooden sliding doors is put in front of them. Thus the house is kept fairly warm, as Japanese



MISS  
YAGINUMA,  
WOMAN  
EVANGELIST,  
AT THE  
ORGAN



houses go. The white doors behind the glass ones are the paper covered sliding doors that separate the rooms from the veranda. In the spring and summer all these various doors are removed during the day and one looks out upon an artistically arranged Japanese flower garden. The interior of the house is strictly Japanese.

Besides these two earnest leaders, Miss Yaginuma plays an important part in the Morioka Church. She is the woman evangelist, a graduate of Miyagi College and the Bible Course in the class of 1928. Miss Yaginuma is an earnest Christian and an industrious worker. When she first came to Morioka as evangelist, she arrived several days earlier than her con-

tract called for her services. That is a trait not often found anywhere. Her work is chiefly with the children in the Sunday School and with the young girls of the church, but she also plays the organ at all services and calls in many homes. She is witty and jolly but keeps this trait well hidden when in the presence of elders or those whom she considers her superiors. The organ before which she is seated (*in the picture*) is a gift to the church from its Woman's Association.

With these capable leaders and this equipment, Morioka Church presses forward. May it, with its workers, be a great influence for good in the community.

CORNELIA R. SCHROER.

## A JUBILEE CONFERENCE

### *The 60th Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church*

SOON after noon on Tuesday, October 29, thousands of women might have been seen on the streets of Columbus, Ohio, hastening to Memorial Hall for the 60th Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church—hastening because seating space was at a premium.

Memorial Hall seats 5000 people and when the Chamber of Commerce was approached for its use, the secretary laughed at the idea of anyone expecting to fill so large a place with missionary women. Contrary to this opinion, the Hall was filled beyond seating capacity at every session. Hundreds standing at and beyond the entrances necessitated overflow meetings at Broad Street Methodist Episcopal Church. It was estimated that more than 6000 women from a distance were in attendance. Many who were not delegates came across the continent. Some were never able to enter the Hall at any of the regular meetings.

Hand made gifts from many lands covered the walls and ceiling of the Hall. Booths displaying exhibits from mission fields and others demonstrating the growth of the Woman's Foreign Missionary Society occupied the rear of the audi-

torium. One "Daily" remarked, "The Hall presented the appearance of an international trade mart."

Wednesday's sessions concluded the "Jubilee Conference" of the Society. The afternoon's program opened with a "Season of Song" led by H. A. Rodeheaver. An address by Dr. Barnes followed. Then a series of pageants demonstrating a number of important departments.

The first pageant depicted "The Extension Department"—similar to our "Elvira Yockey Circle"—in its various phases. It is recognized as one of the outstanding departments and is supporting 38 missionaries in 13 countries.

The "Sunshine Band" brought before the women the value of enlisting children while young. Life membership is a feature of this department.

The "Young People's Department," splendidly presented in the pageant "Memory's Chest," brought vividly to many present incidents in the growth of this branch of the mother society. Life membership is also given an important place here.

A pageant beautifully setting forth Christian love for the children of all races and climes was next in presentation. This



account of the organization of the first effort among children, in the seventies of the last century, was most interesting. The children and leader were clad in costumes of the period. The customs and respect for elders were beautifully portrayed.

A long procession of missionaries and native workers passed across the platform. There were 40 missionaries from India, alone. This closed an eventful afternoon.

The evening session is one long to be remembered. The hall was filled to overflowing—hundreds standing in the doorway and foyer. Police refused admission to more than 2000 women, who sought the overflow meeting.

Mrs. Catt was not present as expected. Seated on the platform were Mrs. Thomas Nicholson, National President Woman's Foreign Missionary Society M. E. Church; Mrs. Good, National President Woman's Home Missionary Society M. E. Church; Mrs. Boole, National President W. C. T. U.; Mrs. Henry Peabody, Bishop McDowell, Bishop Nicholson, missionaries participating in the program, and the twenty fraternal delegates representing national woman's missionary societies (including our own) and other Christian organizations.

The session opened with a "Season of Song" ably led by H. A. Rodeheaver and prayer by Mrs. Good. Mrs. Nicholson then introduced each fraternal delegate by name and organization represented. Mrs. Boole followed with an enlightening address on the merits of "Prohibition and Enforcement." Miss Kim, of Korea, the next speaker, in an address full of inspiration, told of her conversion.

The "Christmas Party," the crowning feature of the evening, now held the rapt attention of everyone present. The magnitude of the party beggars description. Some time ago, all the mission stations supported by the Woman's Foreign Missionary Society had been requested to make known the gifts they wished most. In response to roll call, a representative from each field stepped forward to receive the desired gift. There were sewing machines, victrolas, hospital equipments, woolen blankets, checks for various

repairs and improvements and many other articles. Mr. Rodeheaver then announced "The March of the Quilts." He said, "There were to have been 100 quilts, but there are 120. As the quilts march across the platform the audience will sing, 'Bringing in the Sheaves,' but instead of 'Sheaves,' sing 'Bringing in the Quilts.'" The vast audience sang with a vim "Bringing in the Quilts" as 120 women, wrapped in quilts and with pillow cases gracefully fashioned into turbans caught at the side with a rose, marched in review.

Mrs. Nicholson assured the convention the "Christmas Party" was by no means over. The "Mother Society," too, was to be the recipient of gifts from her children in far off lands. Mrs. Nicholson, in behalf of the "Mother Society," received the gifts, most of which were presented by native workers in national costumes. India brought five tall, massive, brass altar candelabra; Japan, a beautiful hand-carved communion table about five feet square; China, 150 lacquer communion trays and 3000 china individual communion cups; Burma, a magnificent silver, figured, hand-beaten bowl, valued at \$1000; Korea, two heavy brass communion plates; Algeria, two choice fur rugs, one a large leopard skin, the other a rug, 8 by 8 feet, of plain fawn colored skins with insets of small leopard skins; Egypt, one dozen small rugs with "Peace Be With You" woven in Arabic characters; the Philippines, a banner beautifully embroidered; Mexico, a fine table cover in exquisite drawn work; France, a silver tray and pitcher; polished rose onyx from another country; a rich rug from another, and many other beautiful gifts. Nor did this conclude the "Christmas Party," for as the audience passed out of the Hall, each one received a gift made at a station in the mission fields.

The press report of the sunrise communion service held at 6.15 A. M., Wednesday, said, "The communion service, an imposing spectacle in the early morning hours, brought into use for the first time the five massive altar candelabra, the hand-carved communion table, the 150 lacquer communion trays and the 3000 communion cups. . . . At 4 A. M., 800 women gathered on the steps to wait

for the doors to open at 5 o'clock. While they stood in the rain, groups of the more zealous burst out into chants of 'Nearer, My God, to Thee.' The service lasted from 6.15 to 9.45 A. M. Most of the thousands who took communion had to stand two to three hours. Rows were four and five deep, stretching the full length of the hall and out to the street. There were 3000 individual cups and the plan had been that each communicant was

to keep the cup. Because the congregation far exceeded that number, many were disappointed.

The success of the celebration surpassed the expectations of the committee in charge. It was, undoubtedly, the largest gathering of missionary women ever held and will be recorded in the annals of the Methodist Episcopal Church as one of the epochal periods in her development.

EMMA RUESS KRAMMES.

### *At Prayer With the Women of the World*

IT is a wonderful privilege to be a partner in the World Day of Prayer. Who can measure its values? Its fellowship overlaps all barriers of race, color, national and class pride. It includes the shut-in and the traveler, as well as those who assemble. Where meetings are held, prayers may be offered in various languages; though the words are strange, the spirit that animates is understood by all. Those of different race and color and creed are seated side by side. National antagonisms are swept away by the rising tide of Christian understanding and goodwill. The inclusiveness of Christ's love becomes an actual experience. Sympathy is quickened to active friendliness for the immigrant, the oppressed and disadvantaged in our own country, and the unprivileged and religiously destitute of every land, that they may learn of the love and power of the compassionate Christ.

All over the world the missionaries who bear the Gospel are heartened by the consciousness that they are supported by the prayers of the Church at home. Prayer calls forth new messengers, sends reinforcements into the ranks. Did not Jesus, our Lord, say, "The harvest truly is plenteous, but the laborers are few; pray ye therefore"?

What we need to guard against is the proneness to limit ourselves to a set day of united prayer. Rather shall the day be the expression of the habit of our lives, that we may always think of ourselves as members one of another, humbly and gratefully saying, "Our Father," and so joining in a unison of prayer that the day may be hastened for which Christ himself

prayed, "That they all may be one . . . that the world may believe."

Reports from many countries reveal something of the rich blessings inherent in the World Day of Prayer, for those prayed for and also for that large company of Christians old and young who with one accord share annually in this great world fellowship of prayer.

"We women of *Africa* have been comforted by this day of prayer. We wish you to know that we are one in Christ and that He has redeemed us."

"The services are very helpful and full of inspiration to us in *Mexico*."

"The World Day of Prayer is a wonderful inspiration to us in *Australia*."

A *Japanese* woman says, "Surely that meeting we had gave us courage to do better next year."

A *Chinese* woman wrote, "The meeting made me closer to God and love God more than before. We felt the Christians of the world were close to each other."

"Please give the love of all *French* women to the women of America. Many Christians here have been praying for a revival and for the outpouring of the Holy Spirit."

An *American* says, "The service came at a time of difficulty in our community and the subject, 'That they all may be one,' was a help to us all."

"And I, if I be lifted up from the earth, will draw all men unto me." "That Jesus May Be Lifted Up" is the theme for the next World Day of Prayer, March 7, 1930. It is such a joy to have the various materials prepared by those of different nationality this year. The *Call to Prayer* was outlined by Miss Esperanza Abellera,



daughter of a Filipino pastor, who gave up a teaching position at 100 pesos a month to preach for 30 pesos. He was the founder of the first United Church of the Islands. Miss Abellera was graduated from the University of the Philippines, has taken her Master's work at Columbia University and at present is studying for the degree of Doctor of Philosophy.

The main draft of the *program* was arranged by Miss Helen Kim, Dean of Women, Ehwa Haktang College, Seoul, Korea. When a very little girl, Miss Kim came to Ehwa Haktang, Seoul. A scholarship was secured for her, and this, together with her own self help through such work as ringing the bell for prayers, classes and meals, provided for her board and room. She was graduated from Ehwa High School and took her post graduate work in Ohio Wesleyan University, Delaware, Ohio. Miss Kim was a delegate to the Pacific Relations Conference in Honolulu, Hawaii, and to the Jerusalem Conference.

A *service of consecration*, "Looking Unto Jesus," has been prepared by Miss Jean Grigsby Paxton, a member of the staff, Foreign Division of the National Board, Young Women's Christian Asso-

ciation of the United States. Miss Paxton was in Canton, China, for a term as secretary of the Young Women's Christian Association of that city, her work being chiefly with students.

This Day of Prayer is now truly a world observance. There are probably countries from which no word has come, but here, beginning in the Orient at the international date line, is the list of those in which it is definitely known that meetings were held:

Japan, China, Korea, Philippine Islands, Siam, Burma, India, New Zealand, Australia, Persia, Turkey, Syria, Africa, Poland, Hungary, Holland, Germany, Austria, Switzerland, France, England, Scotland, Nova Scotia, Canada, Alaska, United States, Mexico, Brazil, British Guiana, Hawaii.

Our World Day of Prayer is to be one of sincere confession and loving witnessing. Let us set aside this day as holy unto the Lord. Every morning at sunrise, until that day, let us study our own lives, asking devoutly that the Holy Spirit may lead and guide us into all truth. Let us all pray that March seventh may, indeed, be another Pentecost.

### ***Prayer Calendar***

Mrs. S. S. Hough, Chairman of the Joint Committee on World Day of Prayer since January, 1925, is the author of the prayer for January. Mrs. Hough was, as Mrs. Albert, a missionary to Africa for three and a half years. After the death of her husband, returning to this country she served for nine years as editor of the women's missionary periodical of her denomination, until she married Mr. Hough. For the past two years, she has been president of the Woman's Mission-

ary Association of the United Brethren in Christ.

As you who have examined it know, this is a Jerusalem Prayer Calendar. All of the pictures were reproduced from actual photographs secured through the courtesy of the American Colony Photographers.

The theme for the January page is "Gratitude for Christianity and the Birth of the Church."

### ***Prayers for Peace***

It is earnestly urged that Christian women everywhere shall be much in prayer during January while the Arms Conference of five nations is being held in London.

There is brought to our attention, also, the Fifth Conference on the Cause and Cure of War to take place in Washington,

D. C., January 14 to 17. Women representatives from Great Britain, France, Germany and Japan are expected. There will be a Woman's Round Table on the subject: "What most effective aid can women give to the Peace Movement? Groups sending delegates are requested to send only outstanding women who can participate in the discussions.



## Synodical Societies in Session

### Mid-West

THE Woman's Missionary Society joined the men of Mid-west Synod in the opening devotional services led by the Rev. George Stibitz, D.D., at the Society's ninth annual convention held in Huntington, Indiana, September 25 and 26. Dr. Stibitz reviewed "The Story of Salvation from Israel" as the basis of his meditations. The Holy Communion Services opened with a thought-provoking sermon by Dr. E. N. Evans on the subject, "The Worship Emphasis." To the hearty greetings extended by Mrs. John Balzer, Mrs. J. R. Turner responded.

In her address, Mrs. Bernard Maas, president for the past three years, brought to the mind and hearts of all the need of "Individual Responsibility," the theme of the convention. Reports of officers and departmental secretaries were most interesting. They showed a loss in membership but were encouraging in other respects, among them a steady growth in stewardship and a goodly gain in the Scholarship Fund. All were interested in hearing Mrs. Tony Scott, of Fort Wayne, tell of a group of boys, including young men of high school age, organized for mission study. Reports of the Triennial Convention at Hickory, N. C., were given by Mrs. W. A. Alspach and Mrs. John F.

Hawk. Greetings were extended by the various boards, institutions and missionaries. The garden party, arranged by Miss Sophia Brandenberger, Synodical Secretary of Girls' Missionary Guilds, and given by the local Guild, was a most happy occasion.

At the evening service, Superintendent Benjamin Stucki, of the Winnebago Indian School, told of the life and work among the Winnebagoes, the sacrifices and hardships made in the earlier days, the experiences and problems of today, also the fulfillment of a great material need in the new dormitory which the women of our church have made possible.

Following the Synodical Banquet on Thursday, those present were privileged to hear both President Walter G. Clippingier of Otterbein College, and President Charles E. Schaeffer, of the General Synod of the Reformed Church in the United States, on the subject of "Church Union."

The convention was brought to a close by the installation of officers and secretaries in an impressive candle light service and a consecration meditation "Our Father's World," led by Mrs. John F. Hawk.

HENRIETTA W. STANDAU.

### Potomac

Much of interest, inspiration and challenge was taken away from the fifteenth annual meeting of the Woman's Missionary Society of the Synod of Potomac by the delegates, but perhaps the climax was reached in the completion of the scholarship fund. Accounts of this convention, which was held in Zion's Church, York, the Rev. J. Kern McKee, pastor, have appeared in the church papers and therefore we include here only the story of the fund, written by request.

"Organizations, as well as individuals, do beautiful deeds sometimes. Six years ago someone suggested to the Woman's Missionary Society of Potomac Synod that a fine piece of work for them to do would be raising a Scholarship Fund, the

interest of which should be used to help girls prepare for Christian service. After some discussion it was decided to undertake the task of gathering \$5000.00. A committee, consisting of Mrs. H. N. Smith, Mrs. C. E. Wehler and Mrs. Paul D. Yoder, was appointed to study ways and means of procuring this amount. They reported that twenty-five cents paid by each member every year for five years would be sufficient to produce the fund. All set diligently to work, but before a year had rolled by another need was urged upon the members and the scholarship fund was either set aside or interest in it allowed to grow cold. A second time a call for help for other causes and it looked for a while as though the interest in the scholarship fund could not be revived.

"There are always a few good souls who have enough faith and courage to know a thing can be done and are willing to stick to the task until it is completed. The past year, the president, Mrs. L. A. Peeler, carried this problem on her heart and did what she could for an immediate and successful solution.

"Soon after the arrival of the delegates to the Synodical Meeting in York, the news leaked out that there was a possibility that the Scholarship Fund could be consecrated. It was not entirely completed nor was any space allotted to such a service on the program. However, on the morning of the last day, Mrs. Peeler announced that by a gift of \$100 from some member of Mercersburg Classis in honor of Miss Jennie Clever, who has been a devoted worker for the missionary cause, the Scholarship Fund was declared completed. The entire body arose and sang 'Praise God from Whom All Blessings Flow.' Then followed the beautiful consecration service, led by Mrs. E. B. Fahrney. Mrs. Fahrney spoke of the great joy of making this gift on the fifteenth birthday of the Woman's Missionary Society of Potomac Synod and asked for a responsive service in praise of Jehovah.

"Every fund must have a name, so it was suggested that inasmuch as Mrs. H. N. Smith had formerly been one of the custodians of this fund it be named the Mary Eunice Smith Scholarship Fund, in memory of a beloved daughter, interested in work for the Master's kingdom, who was called home during the past year. Many beautiful tributes were paid by those who knew Eunice Smith and all felt the appropriateness of this name for the fund. A telegram was sent to Mrs. Smith who is now residing in Ohio.

"The roll of classical societies was called and as the presidents came to the altar, each placed in the offering plate a check, telling the amount of the gift. The entire congregation stood while the prayer of consecration was offered by Mrs. Fahrney. The treasurer, Miss Lou Ellen Seibert, received the \$5000.00 in full. Ex-presidents of the synodical society were called to join those at the altar and tell of their share in the gathering of this fund. Mrs. Rockel and Miss Pauline Holer sang as a closing hymn, 'Sharing the Christ,' written by Mrs. H. N. Smith."

MRS. A. S. WEBER.

### Ohio

It was a great treat for the women of Ohio Synod to meet in annual session in Tiffin, our college town, whose very atmosphere is filled with the spirit of Heidelberg. The doors of the beautiful new stone edifice of Trinity Church were opened to welcome a delegation, totaling 234, plus many visitors.

Among the outstanding program features, the following might be mentioned:

An impelling address by Rev. E. D. Fager, on the Evangelistic Pentecostal Celebration, in which he reminded us of the first Pentecost, a great prayer-meeting, 100 people present (not counting women!), spending ten days in prayer; of how they witnessed after the baptism of power; and of that great sermon Peter was able to preach because his congregation had inspired him by their testimony.

Mr. Benj. Stucki held the audience spell-bound as he told of work among the

Winnebagoes—of his mother and her sister (his second mother), whose lives were exhausted, all too soon, under the strain of supplying food and clothing in response to the endless appeals of numerous squaws, who regularly entered the Stucki home "without knocking"! And of his father, working for fifteen years on his translation of the Bible into the Winnebago language, assisted by his ever-faithful John Stacy. His story would have been incomplete without the good news that the new \$56,000 building is just about ready for occupancy, having been made possible by a part of our Thank Offering. This building supplies many a long-felt need—more sleeping-quarters and isolated sick-rooms, and a laundry with modern washers and driers.

A letter from Dr. H. J. Christman stressed a thought which some, perhaps, have not realized before: "Much of the

work of our missionary women is educational; much of the work of our colleges and seminaries is missionary."

Rev. G. W. Good, representing Ohio Synod, spoke of the big problems facing the Reformed Church today.

Mrs. F. W. Leich gave an interesting resumé of her trip to Europe, telling of her personal contacts with women abroad and their missionary activities. The fact that the church is a state institution relieves the members of establishing missions. The women confine their energies to local charitable lines, orphan homes, deaconess homes, hospitals and hospices, which are patronized by Christian people everywhere.

Dr. C. E. Miller, President of Heidelberg College, invited the Synodical Society to be the guests of the college, occupying the balcony of Rickly Chapel for the Tuesday morning worship service, while the student body filled the main floor. After the morning business session, held in the Chapel, the group was divided into three sections, to be accommodated in Heidelberg's three dining-rooms. Many a proud mother-heart beat just a little

faster at the thought of lurching so unexpectedly with son or daughter, while other hearts throbbed reluctantly at the thought of days gone by—either in their own lives or in the lives of their children. Needless to say, the Synodical Society passed a resolution of hearty appreciation to be extended to Dr. Miller for this very pleasant surprise.

The most noteworthy event of this seventh annual session was a simple ceremony celebrating the "Burning of the Mortgage" of the Missionary Home. This is the first home for missionaries of the Reformed Church in the U. S., and is distinctly the work of the women and girls of Ohio Synod. Ground was broken October 3, 1925, the dedication took place July 27, 1926, and in less than four years the loyal workers made it possible to wipe out all indebtedness. The property which consists of a large plot of ground and a colonial, buff-colored brick building, accommodating two families in separate, furnished apartments, is valued at approximately \$25,000.

MRS. JOHN SOMMERLATTE.

#### *Northwest*

The tenth annual meeting of the Woman's Missionary Society of the Northwest Synod was held in Grace Church, Milwaukee, Wisconsin, on October 12 and 13, with Mrs. W. C. Beckmann presiding.

Fifty-two delegates and about one hundred visitors were present. The Iowa delegation was the largest that has ever attended from that state. Some of this group came by automobile, more than eight hundred miles for the round trip, in order to be present at the meetings.

The inspirational speakers were Mrs. C. W. Beckmann, Miss Carrie M. Kerschner and Dr. J. M. G. Darms. The Girls' Missionary Guild of Grace Church presented a dramatization of "Beginning at Jerusalem." The opening devotional service was led by Mrs. E. H. Brueggeman. Mrs. L. C. Hessert combined a memorial service with the opening of the afternoon service on Saturday. One of the special accomplishments of the past

year was the gathering of offerings to help equip the new Girls' Dormitory at Neillsville, Wisconsin. The ingathering service for these offerings, which amounted to \$1159, was held on Saturday evening. The parable of "The Pearl of Great Price" was presented in a dramatized version by the members of the Mission Band at the opening service on Sunday afternoon.

Reports were made by the delegates to the meeting of the Woman's Missionary Society of General Synod, and also to the Lake Geneva, Wisconsin, Missionary Conference. The advantages of attendance at interdenominational conferences were emphasized, and an urgent request was made for more women to attend such interdenominational as well as the denominational gatherings.

During the first ten years of an organization, experiences of weakness and reverses must be expected, as well as evidences of growth. At this meeting life



and vigor were manifested in the reports of officers and departmental secretaries. The membership of the Synodical Society is larger than it has ever been before. The loss of one Girls' Missionary Guild was offset by a new organization. A wide range of service activities during the year was reported by the Guilds; such as, special gifts to poor families, Orphans' Homes, Indian School, local congregations, and Hungarian churches. Greetings cards were sent to missionaries who were sick, and friendship bags to Mexican children. A church nursery was in the care of one of the guilds.

The Mission Band Secretary, Miss Helen Nott, displayed the banner awarded

the Mission Bands of Northwest Synod at the last meeting of the W. M. S. G. S. for the excellent work done in that department. Eighty-two stewardship essays were written by the boys and girls of the Synod. One of these received a prize of twenty dollars. Much interest was shown in the Reading Course. The treasurer's report showed an increase over previous years in giving.

The election took an unusual turn. Two of the officers who had given splendid service during the last years and were not eligible for re-election to that particular office, were immediately elected to serve in a different capacity.

ELIZABETH BOLLIGER.

(To be continued in January issue)

## **Changes in Synodical Officers and Secretaries**

### *Eastern Synod*

Corresponding Secretary, Mrs. Willis D. Mathias, 832 N. 19th Street, Allentown, Pa. *Departmental Secretaries:* Girls' Missionary Guild, (change of address). Mrs. J. Lloyd Snyder, 2128 Liberty Street, Allentown, Penna.

### *Midwest Synod*

President, Mrs. W. A. Alspach, 320 W. South Street, Bluffton, Ind.; First Vice-President, Mrs. Bernard Maas, 302 E. Broadway, Louisville, Ky.; Second Vice-President, Mrs. A. J. Michael, 1421 S. 18th Avenue, Maywood, Ill.; Corresponding Secretary, Mrs. William F. Naefe, 4948 Grace Street, Chicago, Ill.; Treasurer, Mrs. Abram Simmons, 203 E. Washington Street, Bluffton, Ind. *Departmental Secretaries:* Literature, Mrs. L. Harrison Ludwig, 1618 W. 14th Street, Sioux City, Iowa; Thank Offering, Mrs. H. R. Turner, 842 N. Lorraine Street, Wichita, Kansas; Mission Band, Mrs. Tony V. Scott, 3126 Hoagland Avenue, Fort Wayne, Ind.; Temperance, Mrs. Edward Dierks, 50 N. Kenmore Road, Indianapolis, Ind.; Historian, Mrs. John H. Bosch, 713 N. Belmont Avenue, Indianapolis, Ind.

### *Northwest Synod*

Vice President, Miss Ella Arpke, Box 527, Sheboygan, Wis.; Recording Secre-

tary, Miss Helen Nott, 1192 Ninth St., Milwaukee, Wis.; Corresponding Secretary, Mrs. R. R. Elliker, 111 Lincoln Ave., Waukon, Iowa; Treasurer, Miss Rose Mann, 458 38th St., Milwaukee, Wis. *Departmental Secretaries:* Thank Offering, Mrs. M. Lindenlaub, 1104 53rd St., Sheboygan, Wis., (change of address); Mission Band, Miss Ruth Beisser, Plymouth, Wis.; Temperance, Mrs. Albert Fausch, Sheldahl, Iowa; Organization and Membership, Miss Gertrude Hinske, 1632 N. Ninth St., Sheboygan, Wis., Stewardship, Mrs. Paul Grosshuesch, 612 Erie St., Sheboygan, Wis., (change of address).

### *Ohio Synod*

President, Mrs. N. E. Vitz, New Bremen, Ohio; First Vice President, Mrs. L. D. Benner, Sherwood Lane, Norwood, Ohio; Second Vice President, Mrs. D. E. Tobias, R. D. 3, Tiffin, Ohio; Recording Secretary, Mrs. B. F. Andrews, 47 Mt. View Ave., Akron, Ohio; Corresponding Secretary, Mrs. J. E. Youngen, 146 E. North St., Wooster, Ohio; *Departmental Secretaries:* Thank Offering, Mrs. Alfred Miller, Nevada, Ohio; Life Members and Members in Memoriam, Mrs. W. V. Stimmel, 220 Bachtel St., North Canton, Ohio; Girls' Missionary Guild, Mrs. O. L. Hart, 251 Walnut St., Greenville, Ohio; Mission Band, Mrs. Ellis Hay,

233 Islington St., Toledo, Ohio; Temperance, Mrs. F. P. Taylor, 990 E. Center St., Marion, Ohio; Organization and Membership, Mrs. F. W. Leich, 600 Elberon Ave., Dayton, Ohio.

### *Pittsburgh Synod*

President, Mrs. M. G. Schucker, 1306 Lancaster Ave., Swissvale, Pittsburgh, Pa.; First Vice President, Mrs. B. A. Wright, 324 Gertrude St., Latrobe, Pa.; Second Vice President, Miss S. Elizabeth Zimmerman, 303 Diamond St., Berlin, Pa.; Recording Secretary, Mrs. W. F. Ginder, St. Petersburg, Pa. *Departmental Secretaries:* Girls' Missionary Guild, Miss Nell J. Smith, 217 Clinton St., Greenville, Pa.

### *Potomac Synod*

*Departmental Secretaries:* Literature, Mrs. Charles D. Rockel, 1507 12th Ave., Altoona, Pa.; Life Members and Members in Memoriam, Mrs. J. H. Aldrich, 303 W. Burke St., Martinsburg, W. Va.; Mission Band, Mrs. J. S. Adam, Middletown, Md.; Organization and Membership, Miss Anna Groh, Carlisle, Pa.

## Literature Chat

CARRIE M. KERSCHNER

AT the Indian Mission in Black River Falls, Wisconsin, the pastor's wife, Mrs. Stucki, has a large bed of mignonette where her many bees may sip of their sweetness to make the delicious honey the hostess serves to her guests. Likewise in the two depositories the Woman's Missionary Society of General Synod has an immense bed of literature from which leaders and program committees may make a selection to serve in small or large doses at their meetings. Programs will be better and lives richer because of the feast you prepare.

Reminders for February meeting: Possibly your pastor will be willing to give the suggested "Talk" on the Jerusalem Conference. Hand him the book when he gives his consent. "Roads to the City of God," is 50c.

Remember that all programs are merely suggestive. Only part of the one suggested for February can be used in one meeting. Use the items most suitable for your group.

Material for the statement by the President concerning the World Day of Prayer will be found elsewhere in this issue in an article entitled, "At Prayer With the Women of the World." A committee representing different denominations, races and ages in your community should be constituted NOW to plan for a great observance by the women, young people and children on March 7. The "Call to Prayer" should be circulated in all churches at once and women and girls especially urged to use the cycle for daily prayer which it contains. It may be secured free from either depository as long as the supply lasts.

An attractive poster, 10 cents each, and seals at 25c per 100; \$1.75 per 1000, should be widely used in giving publicity to the Day. "That Jesus May Be Lifted Up," is the theme of the program, which sells at \$1.75 per 100.

A very helpful Service of Consecration has been prepared, entitled "Looking Unto Jesus." Many communities are planning to use this for the morning session on the Day of Prayer or on the day before. Many groups studying the new foreign mission books on the World Mission of Christianity will find this service a beautiful climax to use at the close of their study, for it is based on the Call of the Jerusalem Conference and our response. Price 10c each. Order all these supplies EARLY.

"The Story of Musa" has made its appearance in a gift edition at \$1.00. It is a beautiful companion to "The World in a Barn" (\$1.25), which has fascinated thousands of youngsters and grown-ups, too. The little camels, birds, trains, steam boats, etc., on the inside cover page will attract any child from six to nine years of age. This is the fourth of the gift story book series. "Little Kin Chan," in which there is not a dull page, sells for \$1.25; "Windows Into Alaska," is priced at 75c.



The beautiful illustrated "Little Lord Jesus" 25c, should be in the hands of many more children.

"The People of the Philippines," a bargain!—Originally published to sell at \$3.50, now \$1.50. The author takes his readers into places and among peoples the very existence of which is not generally known. The author, Dr. Laubach, stands high among the representatives of the American churches in the Philippines and his book contains chapters of interest to persons who are interested in any of the subjects, history, politics, education, missions or religion. Because of the third World Friendship Project, the sending of Treasure Chests to the children of the Philippines, this book has exceptional value. Church school libraries should

own it. Each depository has only a few copies so do not delay in ordering.

YOUNG HEARTS IN OLD JAPAN. The chapters in this book vibrate with human interest. It is a work to enlarge one's understanding of the Japanese, to increase one's admiration for them, and to quicken one's appreciation of the value of Christian missions among them. Girls and women will enjoy this book immensely. Price \$1.50.

Societies in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

## Girls' Missionary Guild

*Ruth Heinmiller, Secretary*



A GROUP OF SUNDAY SCHOOL CHILDREN ON THE SOLDIERS' DRILL GROUND AT SENDAI, JAPAN.—The three teachers in the rear are those who were in Mrs. Annetta H. Winter's Bible Class and who started the Sunday School. Guild girls will be especially interested in this picture as Mrs. Winter has given a vivid description of this group in her letter in the "Missionary Mail Bag," the program for the February Guild Meeting.



## *For Use With the February Program*

*Some time ago, the Secretary of Literature wrote to Mrs. C. K. Staudt, Baghdad, Iraq, asking what the Woman's Missionary Societies, Girls' Missionary Guilds and Mission Bands might do in the way of practical activities for this our newest mission field. The reply was so interesting that Miss Hinkle wishes to share part of it with the Guild girls.*

"..... The boys are assembled in the balcony and Dr. Guernsey of the University of Chicago is just now being introduced to them. The boys sang for him the school song and the national song. There will be no first period class and here is my chance to write to you.

"What we want? Let me list our wants—First—Books! Books for our library. The people will be interested to know that in our first and second year high school classes the boys read very much because these classes have come up in our school and have a surprising knowledge of English. I'm having, in second year class, two book reviews a week. The books reviewed thus far, have been these: Robinson Crusoe, Uncle Tom's Cabin, stories from Lamb's Tales of Shakespeare—Macbeth, The Tempest, Merchant of Venice, King Lear—Treasure Island, Arthur story, The Great Stone Face, Life of Stanley, Life of Livingstone, etc. Even if we should have duplicates, that does not matter. Do not send us modern fiction unless it is carefully selected. Anthologies of verse, stories of travel, of history, biography—things boys love will all be appreciated. If you helped us with this, it would be a real service. There is a special book postage rate—very cheap.

"Second—A society might decide upon some magazine and send it to us regularly. We have covers for our magazines, now. 'Asia' should be taken off our hands. We are receiving the *Literary Digest*, but we wish someone would send us the *New York Times* weekly. The book review and magazine sections are very serviceable. We would like school magazines for our primary work.

"Third—Good pictures for our walls are most acceptable.

"Fourth—Kindergarten materials and games for our boarding students. We need a game room. Perhaps people whose children have outgrown the 'erector' sets would send them on to us. We'd appreciate games that require a little thought.

"Fifth—Small gifts in money are so acceptable. We are preparing for Field Day and have just had made silver medals for the winners and two silver cups as trophies. We always need curtains, table linens, and things of that sort. Little gifts help us with all of these.

"If any group wants to do something big, they might equip our office.

"..... We are in the midst of a fierce dust storm!

"Sincerely,

"IDA D. STAUDT."

*For a photograph of Mrs. Staudt as well as the American School for Boys at Baghdad see the pictures which you used for the Fellowship Tour at your September meeting (a Picture Sheet was in your G. M. G. Packet) or the inside cover page of the October OUTLOOK OF MISSIONS.*

### **Quiz**

1. *What is unusual about the materials for the World Day of Prayer this year?*
2. *Should you attend services in Morioka Church, how would you be greeted?*
3. *Where did a victrola, played on Christmas morn, take the place of carolers?*
4. *Give the theme for the January page of the Prayer Calendar.*
5. *In which Synodical Society was a scholarship fund completed?*
6. *Who wrote a letter during a fierce dust storm?*
7. *What impressed you most in the account of the Jubilee Conference?*
8. *From how many countries has definite word been received as to observances of the World Day of Prayer?*
9. *To what does Miss Kerschner compare the Literature Depositories?*
10. *Where did 120 friends eat Christmas dinner in a hospital?*

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF THE TREASURER, MAY 1, 1929, TO NOVEMBER 1, 1929

W. M. S. Budget 1929-1930		G. M. G. Budget 1929-1930		Synods		W. M. S. Budget		G. M. G. Budget		GIRLS' MISSIONARY GUILD		MISSION BANDS		Foreign Missions		Institutes	
\$14,859.20	\$2,098.80	\$14,859.20	\$2,098.80	Eastern	\$3,631.15	\$350.67	\$75.00	\$9.00	\$675.30	\$33.20	\$10.00	\$49.00	\$2.75	\$7.50	\$9,411.47		
10,104.70	1,836.00	10,104.70	1,836.00	Ohio	2,016.55	120.00	150.00	8.00	716.18	38.20	61.75	94.42	2.00	42.50	8,189.14		
4,721.20	567.60	4,721.20	567.60	Pittsburgh	1,464.00	25.00	75.00	321.10	321.10		7.36	12.53		42.50	4,186.73		
8,554.40	1,370.40	8,554.40	1,370.40	Potomac	1,063.86	41.00	150.00	24.48	327.80	10.00		19.10	25.83	7.25	4,395.52		
3,217.15	718.80	3,217.15	718.80	Midwest	39.25	88.00	100.00		414.10	28.00		36.07		7.26	2,618.32		
1,098.90	252.00	1,098.90	252.00	Northwest	1,126.67	160.00	100.00		152.00	75.25	20.00	27.59	5.00	2,281.61			
1,058.20	84.00	1,058.20	84.00	German of East	36.10	59.00	50.00	32.48	52.70			9.97	2.00	728.40			
\$43,613.75	\$6,927.60	\$43,613.75	\$6,927.60	Total	\$9,377.58	\$843.67	\$800.00	\$73.96	\$2,659.18	\$174.65	\$20.00	\$248.68	\$33.58	\$7.50	\$31,811.19		

DISBURSEMENTS		Miscellaneous Receipts	
<i>W. M. S. Budget—Foreign Missions</i>		Sales—Books	
Miyagi College—Sendai, Japan	\$3,445.62	Literature	\$2,672.11
Evangelists, Japan	656.36	Prayer Calendars	1,081.73
Kindergarten, Japan	533.34	Pins	42.50
Teacher, Mesopotamia	533.34	Pennants	110.28
Work in China	1,557.90	Costume Rental	7.25
		Interest	7.26
		Subscriptions— <i>Missionary Review</i>	2,120.67
Special Gifts	\$6,726.56	Offerings at Hickory, N. C.	38.50
<i>G. M. G. Budget</i>	820.66	Refund by Mrs. Rosina Reddin	78.79
Miyagi College, Sendai, Japan	\$576.41	Refund by Miss Greta Hinkle	10.00
Work in China	384.26	Refunds by Cabinet Members	140.00
			6.60
Special Gifts	960.67	Total Receipts May 1, 1929, to November 1, 1929	\$38,126.88
	20.00	Balance May 1, 1929	161,516.65
		Grand Total	\$199,643.53

*Mission Band Budget*

Kindergarten, Japan .....	\$79.67	
Work in China.....	39.82	
Special Gifts .....	119.49	
Total Gifts for Foreign Missions.....	2.00	\$8,649.38

*W. M. S. Budget—Home Missions*

American Deaconesses .....	\$840.86	
Hungarian Deaconesses .....	840.86	
Workers in Japanese Mission, Pacific Coast. 1,476.64		
Workers in Indian School.....	533.27	
Bethel Community Center.....	2,214.86	\$5,906.49
Special Gifts .....	8,344.74	
Thank Offering .....	917.53	

*G. M. G. Budget*

American Deaconess .....	\$403.48	
Teacher, Indian School.....	326.63	
Bethel Community Center.....	230.56	
Special Gifts .....	960.67	
	156.45	

*Mission Band Budget*

Kindergarten, Indian School .....	\$79.67	
Kindergarten, Los Angeles .....	39.81	
Special Gifts .....	119.48	
Girls' Dormitory, Indian School.....	33.58	
Total Gifts for Home Missions.....	50,000.00	\$66,438.94

Grand Total for Home and Foreign Missions..... \$75,088.32

DISBURSEMENTS

Foreign Missions .....	\$8,649.38
Home Missions .....	66,438.94
Student Aid .....	100.00
Promotional Work (including Books and Printing)....	14,837.62
	<hr/>
Balance November 1, 1929.....	\$109,617.59

90,025.94

*Investments*

Loans to Board of Home Missions.....	\$51,900.00
Loans to Board of Foreign Missions.....	44,000.00
Savings Account .....	400.00
Cash in Bank.....	3,317.59
	<hr/>
	\$109,617.59

BALANCES

W. M. S. Budget.....	\$2,490.43
Promotional Fund .....	3,240.57
General Scholarship Fund.....	6,474.47
Elvira Yockey Scholarship Fund.....	6,347.46
Eumice Smith Scholarship Fund.....	5,000.00
Potomac Synod Church Building Fund.....	159.41
Membership Fund.....	40,132.00
Special Gifts for Home Missions.....	26.00
Special Gifts for Foreign Missions.....	23.01
Thank Offering .....	73.96
Auditorium Miyagi College.....	10,767.54
General Thank Offering Hospital.....	46,720.22
Gertrude Hoy Dormitory.....	300.00
Kindergarten Building, Yochow, China.....	5,014.99
G. M. G. Budget.....	353.60
Thank Offering .....	89.11
Mission Band Budget.....	9.71
Special Gifts for Foreign Missions.....	2.00
	<hr/>
Advanced from these Funds for Girls' Dormitory, Indian School .....	\$127,224.48
	<hr/>
	17,606.89
	<hr/>
	\$109,617.59

MRS. RICHARD W. HERBSTER, *Treasurer*,  
Prospect, Ohio.



# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia, Pa.

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*Meetings,*  
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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